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x x H. 57. 33-36

Two Sermons preached, the one at S. Maries Spittle on Tuesday in Easter weeke. 1570. and the other at the Court at Windsor the Sonday after twelfth day, being the viij. of Ianuary, before in the yeare. 1569. by Thomas Drant Bacheler in Diuinitie.

1572

¶ Imprinted at London by Iohn Daye, dwelling ouer Aldersgate.

1738

¶ Cum Priuilegio Regiæ Maiestatis per Decennium.

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T. Prince Audbur 14. June 1. 1713. — 3. — 1

To the right worshipfull M. Thomas Henneage, treaurer of her Maiesties honourable chamber, increase of worship, with an earnest zeale to Gods Gospell.

THese two Sermons (right worshipfull Sir) after that once I was perswaded to haue them Printed, I thought to commend vnto you. That I may dedicate a diuinitie Sermõ I am clearly resolued: because S. Luke did dedicate his Gospell to Theophilus. The causes why I shoulde offer thẽ to you are these: First, many giftes worthye much commendations in your selfe: then that I was your seruaunt, and in deede it shall not but delight me to call you, and esteeme you as my Maister: then

that at all times you both haue deſerued, and bene willing to deſerue well of my ſtudies. Of the Sermons I will ſay no one worde, they are Printed, and men haue eyes, God geue them iudgement: this one thing I muſt needes ſay, my health was very ill, both when I made theſe, and is yet ſtill, it hath ſpoyled me of my Lecture at Paules, my being in the Citie, peraduentures, ſhortly of the countrey, and my life too: If God ſhall bleſſe me with better health, I would be glad (though moſt of all vnworthy) to be ſome inſtrument for the kingdome of heauen: if not, it is not amiſſe, his bleſſed will be done. I wiſhe charitie from God to the worlde, peace at length to his warfayring Church, confuſion of all maner

maner of hypocrites, fauourable inclination, and iudgement of great perſonages to his worde, and the godly traueilers in his goſpell. Long life and moſt proſperous raigne to our loued Soueraigne Prince, and to all her ſubiectes that wiſhe the ſame, and all the electe of God, and euē with my whole hart I pray God the father, the God of heauen, and his Sonne our Lorde Jeſus Chriſt, to holde ſtrong the ſweete lines of our predeſtination, to be a bright pillor to vs in the darke wilderneſſe of this worlde, and to make all his choſen people at his time, parteners of a ioyfull and comfortable reſurrection.

Farewell.

Your worſhips euer to be commaunded *Thomas Drant.*

Wilhem
Crewst 11-

16-0-2

Faultes eſcaped.

C.i.a.lin.xi. for rougher hunters, read rough hunters.
D.i.b.lin.vi. for balde ſoliſiſmes, read bad ſoliſiſmes.
D.i.b.lin.xxiij. for Bzuntius, read Bzentius.
D.iii.a. for Iacobus Andra, read Iacobus Anrdea. in the margent.
E.ii.b.lin.viii. for ſhew white, read ſnow white.
F.i.b.lin.xvi. for feciſcem, read feciſem.
F.i.b.lin.xix. for credidiſcem, read credidiſſem.
F.v.b.lin.xxviii. for Ieruſtikaker, read Ieruſhkaker.
F.vi.a.lin.xi. for Bethanem, read Bethauen.
G.i.b.lin.xvi. for ſely cloyſter, read ſely cloyſterer.
G.v.b.lin.xviii. for before Iacobs face, read before Eſaus face.
G.vi.a.lin.xv. for the leſſer, read the looſer.
H.ii.a. for the outcry of the beggars, read the outcry of the beggars wronges. in the margent.
H.v.b.lin.xvi. for Hengrem, read Higrim.
H.v.b.lin.xxiii. for muthering rewmes, read murthering rewmes.
K.vi.a. for φιλοβάσιλυσ, read φιλοβάσιλευσ.

Cant. 5.

Formoſiſſima mulierum, quo nam abijt dilectus tuus? Quonam abijt, & quæremus eum?

Cant. 6.

Dilectus meus diſcendit ad ariolas aromatum, vt paſcat in hortis, & vt colligat lilia.

This text (men and brethren, and very Chriſtian audience) is read almoſt after one ſort, ſauing that ſome for the worde [BELOVED] ſay [SPOVSE]: And for that word [*gone aſide*] other ſay [*gone downe*]. Pagnine ſayth [*Lilies*]. Munſter ſaith Roſes. And diuers other ſay Violets. But I will truſt Pagnine in this matter, & go through with his expoſition in this ſort.

Fayreſt of all women, whether is thy Beloued gone? whether is he gone aſide? tell vs, and we will ſeeke him with thee.

My beloued is gone down into his garden, to the beds of his ſpicerie, to be fed in gardens, & gather vp Lilies.

The occaſion of this Scripture thus writtē, is, that the Church of God, which is named here to

The argument or occaſiō of this place of Script

be the fayreſt of women, had wonderfully commended her beloued Chriſt. For (ſaith ſhe) my loue is white and red coloured, a goodly perſon among ten thouſand. His head is like fine golde, his lockes blacke buſhed. His eyes like doues eyes, waſhed in milke, and like pearles in golde. His cheekes like a garden bed, planted with all ſweete thinges. His lippes like Lilies. His handes like precious ſtones. His body pure Yuorie, ouer decked with Saphyres. His legges pillers of Marble, ſet vpon ſockets of golde. His face as Lybanus. His wordes are ſweete. Such a one is my loue (quoth ſhe): Such a one is my loue.

Now, the other Churches, which in ſome tranſlation are ſignified vnder the worde, *adoleſcentulæ*, when they heare the beloued Chriſt thus commended, they lift vp their eares, and burne in their breſtes to know more of ſuch a delightfull beloued, and ſo trimme a ſpouſe. And therefore they aſke whether he is gone, and whether he is gone aſide: and promiſe that they will make after him, and ſeek him, euen as Germany began to preach Chriſt

Christ, and to prayse him in other sort, then the world had heard tell of before. And therefore neighbour countreyes, as our England, & the rest began more and more to haue hastie eares, & hote hartes, to hearken after the beloued Christ, and to seeke after the beloued Christ, whom Germany had so loudly, and largely commended. But because this people which I speake to, is a great people, and the time that I haue to occupie is long, and the matter much, let vs all, ye honourable, and ye also beloued people, ioyne together in calling vpon the name of God. And first to pray vnto the holy Ghost, that as he is called an oyntment, so he will make supple and tender our hartes, and make them hartes of flesh. That as he is called a fire, so by him our hartes may be eaten vp, and deuoured, in excesse of charitie. That as he is called the comfortour, so he will comfort, and enable me a man of such and so much sicknes, to beare vp his name, and to speake his manifolde prayses to the sonnes of this generation Then let vs go forward to pray for the whole state of Christes congregation, being yet farre from her countrey,

incompaſſed rounde about with Cayns, and Eſawes, and Baſan Bulles, and all kindes of deadly foes, ſhe being ſperpled as yet widewhere vpon the great face of this earth. More ſpecially let vs pray for the Churches of England, & Ireland, and as the dutie of our loue, and ſubiectiō moſt of all requireth, let vs pray for her moſt excellent Maieſtie, Elizabeth by the grace of God. &c. That Gods enemies and her enemies may be made his, and her foteſtoles. That her ſcepter may growe græne, and floriſhe like a Palme træ well and moyſtly planted, and that her ſeate may neuer totter, or nodde, but ſtand ſtedy as the ſeate of Salomon, and fayre as the ſunne. That the dayes of her regiment may be as the dayes of heauen. Let vs pray for all the Nobilitie, and genterie of this land, that they do not liue as the Giantes or noble men before Noes floud, without raigne, or rule: leſt that as thoſe Giantes brought downe vpon the heades of the world a floud of water: ſo ſome of our Engliſhe Giantes do bring vpon vs a floud of fire: That they may remember that ſaying of Dauid I ſayd you are Gods, becauſe the word is

come

come to you. If the woꝛde come to them, oꝛ they to the woꝛde, then they are Gods Gods, and Gods gentlemen: if it come not to them, noꝛ they to it, then they are the Heraldes Gods & the Heraldes gentlemen. Pꝛay foꝛ them that they may be to their pꝛince, as Thomas was to his maſter Chꝛiſt: Let vs go and let vs dye with him. That they may remember that Gods booke of life is better then the Heraldes booke of armes, and that neither houſe, noꝛ bloud, can ſaue oꝛ withholde their ſoules from the hand of hell, but onely that iuſt bloud, of the iuſt man Jeſus Chꝛiſt. Let vs hartily wiſhe to her maieſties moſt honoꝛable Counſaile the ſpirite of councell and direction, that they may be as Ioſephes in Egypt, faythfull, and carefull to pꝛouide foꝛ the neceſſities of the realme, ſpecially, that mens ſoules be not ſtarued with hunger and pine of the woꝛde of God. Pꝛay foꝛ all vs of Chꝛiſtes Miniſterie: that as we are called lightes, ſo we may geue light: and as we are called Gods, ſo we may continue to maſter the woꝛld by the woꝛde: as we are called Ambaſſadors, ſo we may be cheꝛie to ſpeake from God to man: as we

Gods woꝛd makes noble men and gentlemen.

are called dogges, we may barke: and as we are called watchmen, so we may carke and kæpe, and that that voice may ring through and through our heades. O Tymothie keepe that which is committed. Pray for both twaine the Vniuersities, of Cambridge and Oxenforde, or as the Scripture calleth thē, the families of the sonnes of the Prophets, that they may growe on from strength to strength in courage of spirite, and from wisedome to wisdome in plentie of iudgement, that they may be able mē, to teach, and reproue, to plant, and destroy, and that like young Samuell they may profite in fauour with God, and man. Pray for all the whole world, that they may open the gates of their hartes, that the prince of glory may haue entraunce in, and that being entred, he be not bound, and pinnioned as somtime he was in Cayphas his entresse, but that he may be franke Christ and at libertie, and rule from one corner of our consciences vnto an other. Likewise for those that suffer trouble, or greuance in soule or body: but specially those that grone vnder the crosse of Gog of Rome, and Magog of Constantinople

that they may be assisted with might, or deliuered with spæde, and that as Ioell sayth: the house of Iacob may be a fire, the house of Ioseph may be a flame, and the house of Esau may be stubble. Lastly, let vs yeld vp thankes to the high throne of our heauens father, for those our brothers and sisters that are gone to God out of this lamentable maze of miserie. Desiring God, that the north winde may geue, and the south winde do not retaine: that ỳ whole sheete with all ỳ fower corners, of beastes cleane & vncleane, may be taken vp into heauen: that Christ may be king from sea vnto sea: that nations may be geuen vnto his inheritance: that the holy Ghost may stirre, and the father draw, and the sonne thrust no man out that commeth vnto him: that the workemen may be many: that the nets may be full: that his will may be done in these Saincts in earth, as in those aboue in heauen, where doubtlesse nothing is done against Gods will: that we full of the feare of God, and full of sayth, may be gathered together to our forefathers, Abraham, Isaac, and Iacob. For these and what soeue., the holy Ghost, that best

doctor, & spirite of wisedome shall prompt into our spirites, I pray you all say the Lordes prayer. Our Father.&c.

Fayrest of women, whether is thy beloued gone? &c.

Diuision. Here are fower thinges (as I take it) to be noted. And in the first place, because there is a question asked: Whether is thy beloued gone? I will endeuour my selfe to speake of questions, & demaundes. Secondly, because the question is asked of the fayrest of womē, that is, of Christes Church, I will speake of the Church: which Church is a woman, and which not: which is fayre, and which not: and then of the authoritie of the Church, because here the question is asked of the Church, and the Church seemeth to kéepe the determination in the goinges of the beloued, that is, in matters to be knowen of Christ. In the third place commeth to be handled the aunswere geuen by the Church, which is: My beloued is gone downe to the beds of hys spicerie, &c. Lastly (though not by the order of the text, yet by order of matter) I will speake vpon these wordes: Tell vs, and we will seeke

ſeeke him with thee. Howbeit theſe latter wordes ſhall not growe into any long proceſſe. Onely I will geue charge, and vehement exhortation to the world, to ſéeke Chriſt, and make after him. I will tell them if they ſéeke him, they ſhall finde him, and I will not ſticke to ſweare if they finde him, they ſhall find the whole compliſhment of their hartes deſire. In the meane ſeaſon, feare ye not (good preſence) that I ſhould kill you, with lothſomneſſe and length. For I will poſte through my many matters with what poſſible ſpéede I can.

And firſt touching queſtions, & thinges to be demaunded, it is well ſayd of Paule cõcerning queſtions of edifying: In theſe thinges I would haue thee confirmed: theſe be good and profitable for men. But foliſhe queſtions, and queſtions of natiuities, thoſe ſhunne: for they be vnprofitable and vaine. Good queſtions and profitable are to be demaunded.

So the kinges in old time were wont to aſke the Prophets of their battailes, and affaires.

So Naamans ſeruaunt aſked Elizas the Prophet: Whether if hys maſter

ſhould goe vp to the Idole temple and worſhip, he might do ſo, or no?

So the Eunuch aſked Philip the expoſition of theſe wordes: *Ductus eſt ſicut ouis ad mactationem. &c.*

So Iohn aſked a queſtion: *Tu es? &c.* Art thou he that ſhall come, or ſhall we looke for an other?

So Mary aſked a queſtion: How can theſe thinges be done vnto me, ſith I haue no knowledge of man?

So Philip aſked a queſtion: Lord tell vs the way, that is, Lorde what is the way?

So the elders went vp to Ieruſalem to aſke of Iudaiſme.

So Peter aſked a queſtion: Lord whether ſhall we go? thou haſt the wordes of eternall life.

So Nicodemus aſked a queſtiõ: How can a man be borne in his age?

And againe: How can theſe thinges be done?

Theſe queſtions be good and profitable to men. But vaine, and vnprofitable queſtions are to be ſhunned.

Such a vaine queſtion it was that the Serpent demaunded in Paradiſe: Why hath

hath God forbidden you to eate of the tree of the knowledge of good & euill?

Such a vaine one moued the Apostles: Lord when wilt thou restore the kingdome of Israell? **Whom Christ controlleth:** It is not yours to know times, or the momentes of times.

Such a vaine question did Peter **aske of his fellowe** Iohn: Lorde what shall this Iohn doe?

Such an one moued ỹ Saduces: Lord if a womā haue seuen husbandes, who shall be her husband in the latter day?

Such an one moued Iob: Wherfore hast thou brought me out of my mothers wombe?

Such an one moued Asterius: Whether that Christes flesh was, when it was not?

Such an one moued Philasterius: Why men and Angels were not made both of one matter?

Such an one moued Marcellus: Whether God be alone, or hath more Gods with him?

Such an one moued Donatus: Whether the Church can be in any other place then in Africke?

Such

Such an one Iouianus: Whether the virgin Mary were corrupted in bringing forth her ſonne, or no?

Such an one Valentinianus: Whether the worde were chaunged into bones, fleſhe, or heare, or no?

Such an one the Euchitæ: Whether that when a man is purged with baptiſme, an hogge go forth of his mouth, or no?

Such an one moued Potentinus: Whether the holy Ghoſt do weepe in men, as he doth ſpeake in men?

Such an one moued the Aeriani: Whether mariage be lawfull, or no?

Such an one moued Precillianus: Whether the world be made by the deuill, becauſe it is an ill world?

Such an one moued Manichæus: Whether Chriſt be the Sunne that riſeth and ſetteth, becauſe he is called the light of the worlde?

Such an one moued Arrius: Whether the holy Ghoſt may be commaunded by the Sonne?

Such an one moued the Nazarens: Whether a man may profeſſe both Iudiſme, and Chriſtianiſme?

Such

Such an one moued Pelagius: Whether that by free will a mā might ketch the kingdome of heauen?

Such an one moued Nestorius: Whether the honour of Christes diuinitie were geuen him of dutie, or no?

Such an one moued Cresconius: Whether a sinner ought to be baptised? because it is sayd: the oyle of a sinner shall not fatten thy head.

Such an one moued Vincentius: **Whether** mans soule deserued to sinne before it did sinne?

Fœlishe questions, and vnprofitable questions ought to be shunned. And of all folishe questions, what say you to the folishnesse of our scholishe questions, set a prote by those subtle, and dæpe doctours, commonly called Scholemen?

As: Whether there were any instant in the generation of God the second person?

Whether in Christ there be more filiations then one?

Whether God the father hateth the sonne?

Whether Christ myght possiblye haue taken vpon him the likenesse of

an

an asse, of a woman, of a feend, or of a goorde?

How that Goord should haue preached downe miracles, or haue hanged vpon a Crosse?

And what Peter should haue cõsecrated if he had consecrated, what time Christes body hung on the crosse?

Or whether Christ being so transformed into a goorde, he might at the same tyme be called man also?

Whether after the resurrection, men do eate and drinke, or no?

Whether it be lesse sinne to slay a thousand men, then once on a Sonday to cloute a poore mans shoe?

Whether mens soules be bred within them, or come from without into them?

What yeare Christ will come vnto his iudgement?

Whether the starre that did shine to the wise men at the byrth of Christ were a starre, or an Angell?

Whether a Mouse can eate Christes body, or no? And if she do eate it, what daunger can be leuied vpon her head.

Such men, such questions, fonde men, fonde questions, foolishe men, scholishe questions. But if Pasquin coulde now be rescued from death, or if some were as lithelie disposed to demaund questions as Pasquin, I wæn those mery kinde of questions would cary away a great deale more of edifying, then these folish scholish questions.

As whether that the Bishop of Rome being Antichrist, can be Christes vicar or no?

Whether that when Dauid sayth: I will geue them a tyraunt to ride ouer their heades, it may not be vnderstanded of the Bishop of Rome, sithens he hath of so long a time ouer ridden all our heades in regiment, and besides that in session, rideth vpō mens shoulders?

Whether that, that Bishop of Rome which sayd, *Spirita sancta*, for *spiritus sanctus*, and *fiatur*, for *fiat*, were in daunger of that which was obiected vnto Paule, that too much study would make him madde?

Whether that, that Pope which did carnally know the grandmother, the mother,

mother, and the daughter, did mak him self an Eunuche for the kingdom of heauen?

Whether that Pope Leo that was so forgrowen with fatte, that he could not wallowe vp two staires in the Capitall, or Ecchius that had so large strouted bellie, or those drinking Sorbonistes that made the best wine in the towne to be called, *vinum Theologicum*, that is, diuines wine, and that were wont to eate while that they were *satur vsque ad guttur*?

The Sorbonistes Latin.

Whether these men be those that M. Harding speaketh of, that do wean thē selues for the kingdome of heauē?

Whether that Byshop that was so fretting fell for losse of his Pecock pie, did possesse his soule in pacience, or no?

To what purpose generall Councels serue, if that Popishe iudgement can not swarue?

Whether in the last Coūcell at Trent it can be likely that there coulde be good rule kept of the rest of those holy fathers, sithens that in the sayd Councell one of the fathers being taken in adultrie, was hanged, an other sticked

and

and an other father, as it is thought, by the reſt of the fathers was let ſlinke, and ſlippe away?

Whether the Oratour Biſhop in the ſayd Councell, that called the Pope of Rome the *Light*, and the *Spouſe*, were adrad of that which Iob ſayd: Deſtruction is theirs which geue titles.

Whether that the Inquiſitours of Spaine may not more properly be called rougher hunters then Nemrod?

Whether the ſaid Inquiſitors, if they had Ieſus of Nazareth in Italie, they would not ten times more rigorouſly put him to death, then they did ſometimes in Iewry?

Whether that, that Duke of Alua which now liueth, and is the proppe of Papiſtrie, is not more fitly to be called Eſaus ſonne, then that Duke Alua which the Geneſis ſpeaketh of, ſithens that Duke of Geneſis did but come by line frō Eſaus loynes, and this Duke of Louane expreſſeth Eſau moſt naturally in perſecuting Iacob, and making his father ſadde? *Duke Alua. Gen. 36.*

Whether Hoſius, and Harding, who ſay the ſentence agaynſt Chriſt was iuſtly geuen, and one Vauſe that wri-

teth a Cathechiſme from Louane, and hath wiped out the ſecond of the ten Commaundementes, and diuided the laſt into twaine, or the Ieſuites that beginne to count Sainct Lukes and S. Markes Goſpells, as hangbies, and make Sainct Paules writing to be but Scripture at their luſt: I ſay, whether that Hoſius, Harding, Vauſe, or the Ieſuites, haue *frontem meritricis*, or no?

A brow of diſhoneſtie.

Whether that Doctour Sanders that hath written one booke *de duabus miſſis in vno templo ſimul celebrandis*, and hath brought not one iote, or ſmal tittle of Scripture to make for his purpoſe, do not repreſent the ſtate of all Papiſticall writers, whoſe cuſtome is not much to meddle with Scriptures?

Whether that the Papiſtes (as the worlde now is) coulde for any money be hyred to let paſſe poyſoning, and man killing, ſith that theſe be the greateſt ſchole poyntes of their Church?

Theſe queſtions haue their edifying and edifie more ritchly then theſe ſchole queſtions. But the queſtion of principalitie is thus: Whether is thy beloued gone? **Our queſtions muſt be of the** ing

inges of the beloued, and the doinges of the beloued, of Christes iourneyes, and Christes gheftes. And as questions may, and must be asked, so it must be for learninges sake: so then learning ought to be in all states & ages. And where as he said: Verilie ignorance is the dãme of all deuotion, I say to the cõtrary, verilie ignorance is not the dãme of right deuotió, certainly the Scriptures in all corners of thẽ do excite all kinde of people to knowledge. Elaie sayth: *An non quæsitum ibit populus ad Deum suum?* Shall not the people goe to seeke after their God? Againe: The people that sit in darkenesse see a great light. Againe: The earth shall be filled with much knowledge. Againe, Christ sayth to all that receaue the Communion: *Mortem eius annunciabitis. &c:* Ye shall shewe forth his death till he come. How can they shewe forth or talke of his death, except they haue knowledge? Againe: *Cauete de Pseudoprophetis:* Take ye heede of false Prophets. How cã they take hẽde, except they haue learning? Againe, it is sayd: *Nonne legistis?* Haue ye not red? Peter sayth: *Regale sacerdotum sumus:* *D. Cole.*

We are a kingly Priesthoode. We are all Priestes, and Priestes must be learned. Againe, it is sayd in the Canticles: *Si nescis te (O formosissima mulierum) egredere a me:* If thou knoweſt not thy ſelf, O thou fayreſt of women, get thee fró me. Paule ſayth: *Omnia probate:* Proue all thinges. It is ſayd of Chriſtian people: *Ne ſimus pauuli intelligentia:* Let vs not be little ones in vnderſtanding. Againe: *Vnus loquatur alter diiudicet:* Let one ſpeake, and the other iudge. How can thoſe iudge that haue no learning? Peter willeth euery man to be readie to render a reaſon of his fayth. It is ſayd in Geneſis, that Abraham went to the hill of Moreth, that is, to the hill of ſhewing. So we muſt ſearch the Scriptures till God be ſhewed vnto vs, and there we muſt tarie. Sainct Iohn ſayth: *Omnes erunt dociles Dei:* They ſhall be all Gods ſcholers. Againe: *Si quis voluerit voluntatem eius facere. &c:* If any man will do his will he muſt know of his doctrine. Againe: This is eternall life to know thee, and whom thou haſt ſent Ieſus Chriſt. Againe: I write vnto you my little ſonnes, I write vnto

you fathers, I write vnto you younge men, I write vnto you childrē. Againe, he writeth vnto a chosen Lady and to her children which abide in the libertie. So that he writte to all states and sectes, to the entent they should haue knowledge. In the Actes of the Apostles, when Paule preached, the people opened their bookes and conferred the places. S. Hierome sayth: that *Scripturarū ignorantia est ignorantia Christi:* the ignoraunce of Scripture is the ignorance of Christ. S. Hierome writte to Paula, to Eustochium, and Marcella, women. S. Hierome saith: Let the Plough man holding the hale, sing some Psalme of Dauid. S. Hierome translated the Psalmes into the Sclauonian toung. Origine in an Homilie of the booke of Numbers, sayth: That the deuill possesseth all their soules that liue in ignoraunce. The sayd Origine did allwayes wishe that he could poure all his knowledge into all kinde of mē. Tertullian writte a booke of a learned argument vnto his wife. Ambrose did instruct Monacha S. Augustines mother in religion. Augustine writeth in the Psalme, that the kingdome of ignoraunce is

the kingdome of errour. Other men may coniecture more.

Two speciall causes of Papisticall ignorance.

But these two causes I thinke to be the speciall two causes why that the world liuing as it were in a warre of ignorance, doth call such a so much euill, peace. The one cause is, the vulgar translation of the Bible: the other, the worshipping of God in a straunge toung. Touching the vulgar translation, that is the matrix and conceptorie place of very errour, and ignorance. Hence Dunce, hence Dorbell, hence Houlcotte, Briccot, Tappar, Cappar, Ecchius, Pighius, Coclæus, and Hofmiester, haue founded, and finde out many a fonde argumēt. Hence wrangle the Iesuites, hence wrastle the Sorbonistes, hence the horne of Rome is most loftilie exalted. This is thrust vpon the world by the Inquisitors of Spaine, dubbed onely good, and authenticall by the Councell of Trent, and who soeuer will not receaue this, he standeth accursed frō the face of the sayd Councell, with the fearce thunderbolt of Anathemysation. Besides that, this translation taketh away and addeth to the text, moe then many hundreds of wordes. There is no leafe throughout

throughout the whole Testament, but it hath in this translation some great and greuous errour. Whereas the Hebrue translation sayth: *Melchisedec protulit panē.* And so sayth Ambrose, he brought forth bread: Iosephus sayth, he ministred bread. The vulgar translation sayth: He offred vp bread. And hereupon they would deuise their Masse offertorie. The Hebrue translation sayth: *Osculemini filium:* Kisse the sonne. The vulgar translation sayth: *Apprehendite disciplinam:* Take ye discipline. The Hebrue translation sayth: *Filij hominum vsq; quo gloriā meam in ignominiā?* Sonnes of men how long shall my glory be turned into reproch? The vulgar translation sayth: Sonnes of men how long will ye be of an heauie hart? The Hebrue translation doth say: The kinges of hostes are fled are fled, & the she dwellers in the houses haue deuided the spoyles. The vulgar translation sayth: The kings of vertues of the beloued of the beloued. &c. The Hebrue doth say: Ye haue slept amongest the middest of the pottes. The vulgar doth say: Ye haue slept amongest the middest of the

Faultes in the vulgar translation in the Bible.

Clergie. The Hebrue doth say: To enuie fatte hilles. The vulgar doth say: To looke vpon lumpishe hilles. The Hebrue doth say: I will turne thee from Basan, I wil turne thee frō the depth of the sea. The vulgar doth say: I will turne thee from Basan, I will turne thee into the depth of the sea. The Hebrue doth say: The Crow went going forth, and came againe. The vulgar doth say: The Crow went forth, & came not againe. The Hebrue doth say: In all the land of Ægypt there shall be bread. The vulgar doth say: In all the land of Ægypt there shall be hunger. The Hebrue sayth: They haue possessed me frō the beginning. The vulgar sayth: God created me from the beginning. The vulgar translateth that worde to bowe downe, vnto these wordes, to make Adoration. Hence springeth their seruile Adoration. The vulgar translateth the word fitte, into the word worthy. Hence cōmeth their fansie of condignitie. The Græke sayth: Gather not to your selues golde, and siluer. The vulgar saith: Possesse ye nor golde, nor siluer. Hence riseth their fansie of wilfull frierishe pouertie. The Græk sayth: I would you

were

were without carefulneſſe. The vulgar ſayth: I will haue you without carefulneſſe. Hence ſprong the fanſie againſt mariage of ſome. This vulgar tranſlation is (as I ſay) the brode mother of many errours. And therefore that great coſtly edition of the Bible in the Hebrue, and Greeke toung to be Printed from Louane, if it haue this vulgar tranſlation adioyned vnto it, I aſke quid Saul inter prophetas? What doth this baſe tranſlation amõgeſt ſuch precious toũges? Their new Concordance which they ſay likewiſe is towardes, and all the bookes that they all write, are all nought, voyde of Gods meaning, and Gods diuinitie, if they be founded, or grounded out of this vulgar tranſlation.

Concerning the ſeruice to be had, and the worſhipping of God to be in a ſtraunge toung, that is in deede a thicke buſhell to hide the candle, or rather a leude effectuall meanes to plucke away both the candle and the candleſticke, making the houſe of Iacob Gods church as Egipt full of darkeneſſe, euen to be groaped with our feete. Moſt certayne it is, that S. Paul doth beate out the matter wonderfull towardly for vs. He will needes

dzine it to this, that Gods worship should be in such sort, that the people may perceaue it, and say, Amen. Iust of that minde is Iustinian the Emperour, who made an Edict to that purpose. Iust so is Chrysostome, so Hyerom, and so Basill. Augustine vpon the psalmes sayth: It behoueth vs after mans maner, and not after the fashion of byrdes to sing: for Iayes, Vessells and Rauins are taught to pronounce they wot not what. Mas trusty troth euen their owne Masse booke doth geue vppe euidence against themselues, and will nedes likewise proue, that the people ought to vnderstand the contentes of the Masse. The Masse booke sayth: let vs praye. The Priest sayth: the Lorde be with you. The Masse booke biddeth the people answer. The Masse booke biddeth them lift vp their hartes. The priest sayeth: pray for me brethren and sisters. How can the people pray? how can they answer? how can they pray for the priest, except they haue vnderstanding? Iustinus Martyr sayth: *Vbi sacerdos gracias agit, populus vniuersus clamat. Amen.* When the priest geueth thankes, all the people crye. A-

men.

men. Chryſoſtome ſayth, that the prieſt, and the people talke together in their miſteries. This vnknowne toung of theirs muſt nedes be that Babylonicall confuſion. For the confuſion of Babell is not in the many tounges, but in vnknowne ſpeeche, which is not vnderſtanded. Chriſt ſayth in S. Iohn? *Vos adoratis quod neſcitis:* you adore you wot not what. So may it be ſayd to theſe: you chaunt you wot not what, ye pray ye wot not what, ye prattle ye wot not what. It is not ſafe enough to meane well, that I can tel them. In the firſt chapter of the prophet Eſay it is ſayd: I am full of the fatneſſe of tuppes. In the 43. chapter it is ſayd: Thou offeredſt me no ſacrifice, and thou didſt not glorifie me with thy burnt offringes. They offred whileſt God was full & weary, & yet they offred nothing, becauſe they offred not as God commaunded them. For ſo he ſayth him ſelfe: I made thee not to ſerue in oblacion, and I did not weary thee with francumſence. Saule intended well, but that ended not well. Gedion made an Ephod of the Rinnges that was in the eares of the people, but it was a cord both to him

Good intent is not inough.

him, and to his house. Bishop Leo in a sermon he made *de passione Domini*, of our Lordes passion, sayth: that Peter in cutting of of Malchus eare, had intent good enough, but he must smart with the swoorde because he had smit without knowledge with the swoorde. Doctor Sanders in an Oration that he made in the face of Louane, hath much wrested his wit to proue that those thinges which are done in the Church ought to be done in the latin toung. The arguments that this Doctor bringeth are but few, and those but fond, and except a couple, and scarse two that couple, are worth ỹ recitall. The one is this, out of Paul: *Nam tu bene quidem gratias agis, sed alter non edificatur. &c.* Thou doest well gene thankes, but in the meane time an other is not edified. That which the Apostle sayth to be well done (sayth Sanders) these youngling diuines call vnprofitable. But let this olde Sanders that semeth for age to be crooked in diuinitie, harken to S. Paul. I had rather, sayth he, speake ten wordes to the instruction of others, then ten thousand with a toung. This olde Doctor, this good

D. Saũders behauiour.

chuser,

chuſer, Maſter Sanders taketh that which is ten thouſand tunes woꝛſe, and leaueth that which is ten thouſand tunes better, ſo choiſly hath he choſen in thys caſe. But his choiſe is not S. Pauls choiſe, and therefoꝛe we are youngling diuines by his verdict, foꝛ chuſing as Paul did. An other argument groweth from Maſter Sanders. Paul went ouer many countries, as Pamphilia, Capadocia, Phrygia, &c. but he ſpake not, ſayth he, to euery one in diuers toũges, therfoꝛe ſome were ſpoken to in an vnknowne toung which was not their owne. This is the fine foꝛce of Sanders moſt fine witte, in finding out fetches, and winding in ſtuffe to ſtrengthen and foꝛtifye Antichꝛiſtianiſme, and Papiſme. But why could not Paul do it? Say good Doctour Sanders, if thou bæſt a good Doctoꝛ: & why would he not do it? ſay Doctour Sanders, if thou bæſt a good fellow. Certainely Fredericus Furius, a man of as great doctoꝛſhip as Doctoꝛ Sanders, a Spanyard, dedicated his booke to Cardinall Burgenſis a Spanyard, telleth vs a tale of quite cõtrarieties. Foꝛ, ſayth he, Andrew Peters bꝛother pꝛeached vnto the Scythi, Sogdi-

ani

ani, and Sacci in their toung, Iacob t
the twelue trybes in their toung, Ba
thelmew to the Indians in their toun
Thomas to the Parthians in their toun
to the Meades in their toung, to t
Persi, Hercani, & Bracchi in their toun
But put case Fredericus Furius wer
a toungleſſe man, and had now yet ſa
nothing, I wene, that place of the Acte
the Apoſtles will eaſely choake Doct
Saunders, and all theſe troublous ba
kers Louanians. The people there ſ
thus: *Non omnes qui loquũtur linguis Ga
lei ſunt. &c.* Are not all theſe that ſpeak
here, men of Galile? is it not much th
euery one of vs doth heare our own
vulgar and mother toung? We Parthi
ans, Medes, Elamites, of Meſopot
mia, of Iurie, Capadocia, Pontus, of A
ſia, Phrygia, Pamphilia, and Ægipt, o
Lybia, Rome, Crete, and Arabia: w
heare theſe men ſpeaking the noble
neſſe of matters diuine in our own
tounges. But they haue other argumẽt
There is one God, therefore the ſer
uice muſt be in one toung. I deny th
argument: let it lye whileſt it be helpe
Walter Harding hath two argumentes

The

The one is, the title of the Crosse was
ritté in Greke, Hebrue, & Latin toun-
es: and therfore the seruice ought to
e in one of these three toũgs. Thẽ the
ewes, Grękes, & Latinistes will neuer
gré which toung shall serue for ẏ turne.
Let Master Harding make his argumẽt
hus: It was written in Grękę, Yebrue,
nd Latin: therefore it was written to
e vnderstanded of all men, and therfore
eruice must be in such a toung that it
ay be vnderstanded. The Yebrue vo-
alls (sayth he) were not set downe to the
onsonantes by the Rabbies, because the
xposition of the Scriptures should not be
nowne to the people. Thus Mast. Har-
ding is a Papist, a Iew, & all that nought
s. If he will haue his argument assoiled,
et him remẽber that Iudaisme, & Christi-
anisme are differẽblable. The Iewes durst
not loke on Gods face, but we haue
seene his glory, as the glory of the on-
y begotten of the father. The Iewes
durst not pronounce the word Iehoua,
ut we dw it commonly. The Iewes
ept hid their misteries in shaddowes:
Christ sayd: Goe ye and preach ye. No
Iew did enter into the Sanctuary but the

high

high Priest once a yeare. Our Sanctuary Christ sayth: Euery one that cometh vnto me I wil not cast him forth. It is euen so as I tell you good people. He that is ignorant in papistrie, is like the woman of Samaria, which standeth at the fountaine, and is a thirst, and yet feeleth her selfe not to be a thirst. They are like those people that say: *Palpamus pariter sicut cæci:* we groape at the wall like blynde men, and we stumble in the noone time as though it were in the night. They be like vnto those of whom it is sayd: The light came into the world and they did not receaue the light. Like vnto the Apostles, who in the darke night toke Christ to be a ghost: lyke to those of whom Tertullian speaketh of the Gentiles: They do amisse because they know not. They be like to hym that abideth in darkenesse and knoweth not whether he goeth. Those that abuse these ignorant folke be as (Esay sayth) that mingle the spirit of sleepe to the world, and geue them wordes in a booke closely clasped. They be like to that Painter that Plutarke speaketh of, that had a will fauouredly proportioned a painted

Yen

yen, and therefore chased away the liuely yennes, lest that his euill workmanship should be perceiued: those chase alway Gods worde, lest their fansie should be discouered. If they be blinde leaders, then there is an hole in hell, and thether ruthe downe both the leaders, and the parties misled. If they see, and will not let others see, then they be as churlish as a dogge, who when he is smit of a serpent, wil not eate the herbe Canaria in the sight of man, lest that man in such distresse should be thereby relieued. They be like these hypocrite Pharisies, that made fast the kingdome of God against them selues, and agaynst all others. But to thwite and vpbraide them by their ignorannce, would be thought but to be vntrue and calumnious. And that voyce of Master Harding from Louaine, saying: Verely the greatest learned men in Christendome haue bene of our part, doth seeme to some a voyce of great truth & veritie. Without all peraduentures, there hath bene of Master Hardinges side so long a catalogue of so vnlearned, and insensible hyters, as I thinke by arte memoratiue, they cannot be comprehended. That

which Aloes is to the lippes, which galle is to the toung, which a carcasse smell is to the nose, which a cockatrise to the eyes, which a naked dagger is to the hart, that it is, and euen that comfort it is, to be conuersaunt in the base barbarismes, & balde solisismes, and balde sillogismes, & whole dungeons of the Duncerie of Hardinges companions. Let them not be to shrill in crying out, and craking of their learning, as likewise not to shrill to weaken and impayre our side. That which Erasmus sayd sometimes of *Prudentius: Ibi quouis seculo inter doctos, Prudenti*, thou shalt alwayes Prudentius, go for a learned man: so may I likewise say thus The worlde will neuer bee so learned Martin Luther, but thou shalt be counted learned, thou shalt be called learned Zuinglius, and thou excellent well learned Oecolampadius, learned Bucer learned Phagius, learned Emanuel learned Pellicane, and learned Pomerane, and learned Bruntius. A man would thinke you had godly learning Cassander, Bibliander, and Burrau Bullinger, Gualter, Wulfius, Lauaterus, and Simlerus. Diuines of Surech I thinke haue more diuinitie then ma

The Papistes haue not had, nor haue the best learned men on their side.

bragge

bragge doctors that ryde aloft in Papa-
tie. What age will deny thee to be learned Dauid Chitreus, or thee Victorinus Strigelius, or thee Flaccius Illyricus, or thee Westimerus, or thee Hemingius, or thee Hiperius, though Doct. Sanders say nay and sweare nay. Thou hast a trusty toung in diuinitie most reuerend Master Caluine. And Theodore de Beze, thy brest is better ballased with godly learning, thē the bresses of many a glittering Pope, who are sayd to contayne so many godly matters in the bagge of their brest. Peter Martyr, or the Bishop of Sarisbury are alone able to confute all the Sorbonistes. Musculus yeldeth better sucke and sense from the scripture, then all the Iesuites: nay, then all the writers of all the papasie. But if they will nedes here tell of some learned men of our side, what say they to Mūster, to Scheggius, to Gesner, to the two men of many blessinges Robart, and Henry Stephanus? What to Iohannes Sturmius? and what to Petrus Ramus? I tell them the great Beauclarkes and captaine schollers of all Christendome are ours, and on our side, Picus Mirandula of a miraculous witte,

Sanders sayth earnestly that Caluin is vnlearned. Let him go about to shew how and he shall be answered.

and aboundant learning, was ours. Eraſmus the woꝛſhip of the woꝛld, and Melancton the Phenix of Germanie, Iohn Reuclin the Hebꝛue father, and William Budæus the Græke father, were ours. Ye groundſelles of learning, ye kindlers of light, in dæde ye be ours. Theſe Papiſtes haue lighted their candles at your candles, and whetted theyꝛ weapons at your ſtones, and ſucked vp their learning at your fæte: Euen ſo Thomas Harding ſucked vp his learning at Peter Martyrs fæte, & Thomas Watſon his learning at Sir Iohn Cheekes fæte: Baldwinus his learning at Caluins fæte, and Fredericus Staphilus at Melancꝛtons fæte, Saunders, and the Ieſuites haue their Greciſmes and their Hebꝛaiſmes by immitation of Muſculus. Our Eraſmus ſet Latin a flote, our Reuclin hatched Hebꝛue, our Budæus gaue Græke, our Melancton regendꝛed arte and ſciences. Papiſtes, from vs ye haue had it, oꝛ by our eramples ye haue ſpyed it. It is ours, it is ours, it is all of it ours. Crowes leaue your cackling, oꝛ geue you home agayne your boꝛꝛowed fethers. But admit we were men of no laudable learning,

Papiſtes had liued ſtill without learning if it had not bin foꝛ pꝛoteſtantes.

learning, and that we could not rightly pleade it: yet *Quis tulerit Gracchum de seditione loquentem? Varrem de furto?* Who can brooke that Gracchus should speake agaynst sedition? Varres against theft? or Papistes agaynst ignoraunce? The chiefe Rabbie and most frolicke diuine of all their side Hosius, how hath he concluded of this saying: Obey those that be ouer you: therfore Prelates must bee princes? Or how can he be learned that thought king Dauid to be vnlearned? For, geuing his iudgement vpon Dauids psalmes, he sayth thus: *Scribimus indocti doctiq́, poemata passim:* we write poemes of all handes, learned and vnlearned: as though Dauids psalter were an vnlearned Poesy. What learning is there in rearing vp of this argument? Caiphas prophesied once: therfore what so euer the bishop of Rome speaketh, is true. Or this argumēt. The gates of hell shall not preuaile against the church: therfore the church can neuer be vnder foote. Yet S. Paul saith: I am sure that no creature can seperate me from the loue of God. And yet though God loued Paul well, Paul was vnder foote. Or this ar-

Those argumentes are to be found out gathered by *Iacobus Andrea.*

gument. Heretickes haue alwayes appealed to the scripture: therefore who so euer appeale to the scripture, are heretickes. So drunkardes are commonly drunken with wyne: therefore all that drinke wyne are drunkardes. Of thys argument: Christ did sit downe with his twelue disciples onely when he sayd: *Bibite ex hoc omnes:* therfore the clergy onely ought to haue the cuppe geuen them. And so this prophane bishop wretch might vrge onely to the clergy: *Edite ex hoc omnes:* eate ye all of this. So onely the clergy should be partakers of the bread too. The Councell of Constaunce and the Councell of Basill do reach the cuppe to the Laitie. Of this argument: He is blessed that is alwayes fearefull: therefore a man ought to haue a fearefull and a trembling fayth. Of what learning was it in him to say, that Commune and Catholicum were not all one: and that vices when they are common, cannot be called catholicke: Doctor Saunders hath a trim head, and a pure fine wit (as they say). But let them take a taste how learnedly he hath behaued him selfe in hys reasoning in his booke of Transubstantiation.

ation, as in this argument: Man was forlorne for eating with his mouth: therfore man must be saued by eating with his mouth: therfore there must be Transubstantiation. Agayne, the Romane bishops sent the Eucharist to stranger bishops abrode: therefore it was an holy thing: and therfore it was transubstantiated, or ells it could not be holy and worthy the sending. Agayne, the Apostles were simple men, and Idiotes, sayth he: therefore they could not vnderstand this proposition: this is my body, if the signe were taken for the thing. Agayne, Vlpian the Lawyer sayth, the names of thinges be vnchangeable: therefore the wordes must nedes be as they are spoken and written. By this pritie deuise he may banish all figuratiue speach from the scripture. Agayne, the Greeke word τροπος which signifieth a figure in English, is called τροπος of turning: but God is not turned (sayth he) therefore he vseth no trope in this place or figure. This argument if it were marked, would be laughed at w̄ an whole monthes laughter. In his fourth booke he commeth of with argumentes more then a good pase.

Sanders reasoning.

God is omnipotent: Ergo, there is transubstantiation. Agayne, Christ spoke these wordes in the night time: therefore the matter was great: and it could not be great except there were transubstantiation. Agayne, there were twelue disciples, the number was great, therefore the matter was great: & then it must nedes be transubstantiation. Agayne, Christ desired to eate it, therefore it was a great matter: therfore it was transubstantiation. Agayne, Christ loued them in the end in partaking it: therefore there was transubstantiation. Agayne, Christ washed feete, set downe, rise vp, girded himselfe, washed and dryed, therefore the matter was great, therefore transubstantiation. Agayne, their Parlar wherein they supped was nere to the mount Syon, therefore a great matter: therefore transubstantiation. Agayne, he blessed it: therefore he transubstantiated it. Agayne, the people say, Amen: which is, it is true, or I would it were true: therefore the bread was truely transubstantiated. Agayne, Abell offred a sacrifice, and then after was offred: therefore Christ was offred in the Masse. Agayne, he sayth: if

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the bread be but a figure: then none can be condemned for eating of a figure. Yet as I remember, the Propitiatory or Arke of couenant was but a figure: yet he smarted that abused that figure. Agayne, the Apple of the knowledge of good and euill, was but a figure of good and euill: yet it was not very good for him that abused that figure. I tell them it is death to abuse such figures. Now good people do not these Doct. Sanders arguments smell freshly of learning? Was not that Pope learned that sayd, *fiatur*, for *fiat*, and that Pope that translated *Cephas*, a head? Was not Petrus a Soto diuinely learned, when he sayd: the spirites of generall Councells ought not to be tryed? Notwithstanding these wordes be generall: Try the spirites whether they be of God or no. What bookes in all christendome haue bene writtē with so slæke and sleight a diuinitie, as those bookes of B. Osorius? Sir Tho. More is alwayes wrangling and iangling, harping and carping, about No, and Na, yea, and yes, the word, and, that word, an Elder and an Elder sticke. And as Rachell mourned for hir children, because she had them not;

so Sir Thomas More might mourne for more diuinitie, because he had it not. D. Fisher hath alleged many thinges most vnproperly, out of the vulgar translation: It is easie to be shewed, his doctrine is not learned, and therefore ought not to carry credit with mē of learning. What grosse nes is it in that fatte Ecchius to proue a sacrifice out of the hebrue word *Gnasha?* or Sanders out of this, *cū faciā vitula profrugibus*, to proue a sacrifice? It must nedes be for lacke of learning, that that Lordly præst bishop Gardiner alledged the third booke of D. Augustine, *de sermone Domini in monte*, and yet there were but two bookes written, that he alledged Theophilus Alexandrinus for Theophilactus, there being hundreds of yeares betwirt their ages? I say it must nedes be lacke of learning, for his sothing page say, that his memory was infinite, so that he could not perdy forget him self. What was it learning in Doctor Smith to alledge the councell of Nice for Transubstantiation: and than not to be able to show one word for that purpose? Agayn that Doctor Ogelthorpe sayd openly in great assemble: *Ostende mihi, qualis* [illegible] *corpus*,

corpus, qualis est corpus? Is it not learnedly concluded of Prierias: The church founded pardons: Ergo, the church is greater then Christ? Is it not excesse of learning that maketh Durand and the rest of their rationals thus to dispute: God made heauen and earth in the beginning, and not in the beginnings: therfore the Pope must be soueraigne? Or thus: God made two lightes, a greater and a lesse: therefore the Pope is bigger then the Emperour, as the Sunne is bigger then the Moone? Or thus: princes shall eate the fat things of Ashur: therfore princes sonnes must be Cardinals to haue rich temporalities in the church? Or thus: Iacob layd his handes thwartlinges or a crosse, vpon Ephraim and Manasses: therefore the wodden crosse is venerable? Or thus: when one shall go ouer vnto the Lord, let his couering be remoued: therfore he that becommeth a priest must shaue his crowne? Or thus: The Lordes is the earth and the roundnes thereof: therefore the Dise must be round? Or thus: the Ethnickes must licke the dust of Israels feete: therefore all men must kisse the Popes feete.

The groundes of papistry.

fæte. Or thus: he ſhall ſprinckle many nations: therfore there muſt be holy water. Or thus: we ſinne by word, worke, and hart: therefore we muſt ſay three *Kyrieleſon*. Or thus: the Law goeth before the Goſpell, or Iohn before Chriſt: therfore the Epiſtle muſt be red before the Goſpell. Or thus: the Goſpell lightneth the world: therfore waxen Tapers muſt be lightned before the reading of the Goſpell. Or thus: the Lord paiſed the earth with three fingers: therfore we ought to croſſe our ſelues with three fingers. Or thus: God ſayd to the north wynde, geue: therfore the Goſpell muſt be red with the prieſtes face northward. Or thus: A ſmoke came vp from the prayer of the ſainctes. Apoc. 8. therfore there muſt be ſenſing in the church. Or thus: Mary went not forth to meete Chriſt: ergo, there muſt be cloſe Nunnes. Or thus: Elias went to ſee Gilgal, Bethel, and Ierico: therfore there muſt be pilgrimes. Or thus: the fæte of thoſe that preach peace are beawtifull: therfore Biſhops muſt weare purple ſandals. Or thus: the rocke was Chriſt: therfore the altar muſt be of ſtone. Oh high miſte-

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ries of learning, and profound depthes of learning, and surpassing fathers in respect of learning. Should we not now strike downe, and sacrifice a great huge forfatted bull to these worthies of learning? Or should we not take a shril trompet and blow vp from a lofty Theatre: All haile Learned doctors, Venerable doctors, Reuerent doctors, Doctorall doctors, Doctorly doctors, Irrefragable doctors, Impregnable doctors, Seraphicall doctors, Angelicall doctors, Magistrall doctors, Illuminate doctors, Autenticall doctors: &c. But see the learning of these doctors in the epistles of obscure men, and in a dialogue betwene Reuclin and Erasmus.

Thus haue I spoken (good people) of questions, that they may be asked, and that they may not be asked. That they should be asked for learning, that learning should be, that ignorance is hurtfull, that the aduersaries are vnlearned, or learned by vs. Touching the vnlearned state of their Clergie, which hath bene now many a yeare, I may well say that which Rabbi Aggai sayd of the vnlearned Iewes: Our forefathers (sayd he) plowed, and sowed, made furrowes, and

mowed

mowed, made flowers, and threshed, winded and grinded, & baked, and set bread before you: but ye Iewes, ye had no mouth to eate it. So of these Papistes, they had Augustine, and Chrysostome, the Gregories, Basill, Theophilact, and the rest that plowed and sowed, made furrowes and mowed, &c: but their mouthes were stopped with steples, they had no mouthes to eate it. England, to thee as thou now art, thou hast euen at this day plowers and sowers, flowerers and mowers, threshers, winders, and grinders, bakers and bread makers, bread of zealous doctrine, and bread of life. Open thy lippes: God send thy lippes open, O England: God send thee good England, God send thee mine owne deare countrey, lippes to be opened, mouth to receaue this bread, chappes to conteine it, teeth to chewe it, palate to taste it, toung to support it and to order it, throate to conuey it, stomacke to welcome it, to disgest it, to turne it into an heauenly iuice, to supernaturall humor, to spirituall blood, to life, to blisse, to spirite, to comfort, and ioye.

Fayrest

Fayreſt of all women, whether is thy ſpouſe gone? The ſecond part.

Here is to be noted that the Church is a woman, and that ſhe is faireſt of womē, and of the authoritie of the Church, becauſe the queſtion is demaunded of the Church in this place. And firſt that the Church is a woman, I will go by the fower Hebrue names of a woman: onely I will compare the Church with a woman as ſhe is γυνή. The appetite of a woman ought to be to her huſband: the appetite of the Church ought to be to Chriſt. The woman bringeth forth her children in ſorrow and paine: the Church bringeth forth in greefe of members, and loſſe of limmes. A good woman muſt call her huſband Lorde: a good Church muſt call Chriſt, and make Chriſt her Lorde. A good woman muſt be obedient to the voyce of her huſband, & learne of her huſband at home: the Church that is good muſt be ruled by Chriſt, and not rule Chriſt, Chriſtes ſcholer, and not Chriſtes ſcholemaiſter. Where it is ſaid to Abraham: Abraham heare the voice of thy wife: The Papiſtes muſt conſider

The church and a woman compared.

der that Christ doth not ouersee him selfe as Abraham did, and therefore needes no aduertisement from his wife the Church. Againe, women be fearefull: so Ieremy sayth: The strong men of Babell shall be fearefull like women: so the Church and euery member of the Church is fearefull. So it is sayd: Feare not Mary: Feare not Ioseph: Feare not Abraham: Ieremy be not afraide of their faces: and to Saint Paule amongest the Corinthians: Be not afrayde. It was great shame in the olde time for a woman to be barren: it is great shame for any Church not to teach the lawes of God to their sonnes, and their sonnes sõnes, for that engendreth new churches. It is as I say: the Church of Christ is a woman, and hath womanhead towardes her beloued. The Church of Antichrist or Rome, is a drab, and hath no womanhead, but fornication betwixt her pappes, and adulterie betwixt her scirtes: And euen at the last Councell of Trent, they called the Pope the spouse of the Church. I require all that be of honestie, what womanhead there is in that to haue two spouses at once, to commit adulterie with

Images,

Images, to ouerrule the wordes of her husband, to adde and take to and fro the wordes of her husband, to burne & buffet her husband in his members. This is me thinkes a shrowde wife and most vnwomanly woman. This is a woman according to that saying: A woman shall hunt for the precious soule of a man, that is, an harlot shall hunt for the precious soule of a man. Or according to that: Geue not thy substance to womē, that is, to harlottes. She is a woman, as Antichrist is a womā, that is to witte, the whore of Babylon. And euen as Rome, Venice, Paris, and Corinth, when better meanes of prosperitie did want, made their cities to be frequented through faire harlots, and beutifull braue curtisans: so these Papistes haue drawen after them such a riotous route through the painted brauerie of this their brothell woman. The Church of Rome is a woman, but an harlot, but the Popes concubine. She hath womanhead, but it is a brothels browe. She learnes of her husband, but when she liste. She holdes her toung in respecte of her husband, but I make a lie. She is subiect to her husband

Christ, but Christ beares the strokes. She is no woman, nor hath any womanhead, nor is she fayre or fayrest, but by way of painted fayreneſſe. The Church of Christ is a woman, hath womanhead, and is fayre and fayrest of all women. For her louelineſſe she is called a Doue: for her prætie trimneſſe she is called a Roo: for her fruitfulneſſe she is called a Vine: for her safeneſſe she is called Moũt Sion: for her holineſſe she is called a Prieſthoode: for her royaltie she is called a Queene: for her qualities she is called Sweete, Comely, Perfecte, and moſt Bleſſed: for her glittering she is called an Iuorie Tower: for her brightneſſe the Morning: for her brauerie the Sunne: and for her beutie she is here called the Fayreſt of all women. They say the Ceder træe is fayre to be ſæne amongeſt shrubbes and buſhes: the Lilie of the valleys amongeſt leſſer flowers: Mount Sion is pærelesſe amongeſt monntaines, and Ieruſalem amongeſt cities: Behemoth is marueilous in the land, and Leuiathan in the ſea. Dina was fayrer then the daughters of the land: Iudeth fayrer then any Holofernes had ſæne:

The names of Gods church in ſcriptures.

and

and Hester pleasing in the eyes of Artaxerxes: none so fayre as the Sunamite to be found out for the contentation of King Dauid: and no Church so fayre as this Church of Christ, which is in true speech called the fayrest of all women: not so far doth passe noble Sarai base Hagar: nor Rebecca those of Abimeleckes court: nor well fauoured Rachell the blere eyed Lea, as this woman for her beutie surmounteth all women. But the beutie of this woman is not in outward face, but in inward grace: *Omnis decor filiæ Sion abintus:* All the beutie of the daughter of Sion is from within her. This is that woman that is clad with the Sonne Christ, and therefore must nedes shine and shewe trimme. This is she that is maried to Christ in mercies and pities, in fayth and iustice. Fayth purifieth the hart, the mercy of God working by his bloudshed, scoureth all filth and reformeth all the deformities by sinne in this woman. This woman therfore must nedes be fayre and fayrest of all women. Oh faireneste of mans face, of womans face. Oh treasure for a time. Oh faire folishe banitie. A little colde doth pinch thee,

The beutie of ỹ church.

a little heate doth partch thée, a little ſickneſſe doth match thée, and a little of ſores doth marre thée. But the faireneſſe of Chriſt in this woman, or in his elect, may be ſoyled, but it will be waſht: it may be blacke, but it will kéepe a good fauour: may be made red as ſcarlet, but it will be renued woll white and ſhewe white.

The first reaſon to proue the church of rome foule.

The Church of the beloued is fayre and fayreſt of all women. Idolatrous Churches are foule and euill fauored women: and of all foule and euill fauored, I thinke the Church of Rome to be one of the fouleſt of women. The euill fauoredneſſe of Mahomets womã or Church is in this euill fauored Romiſhe woman.

Mahomets & the Popes churches foule alike.

That euill fauored Mahomets woman or Church, defendeth many wiues: This Romiſhe Church defendeth ſtewes, and ſtrompets, curtizans, concubines, and boy harlots. Mahomets woman dreameth heauen to be a place godly of riuers, pleaſaunt Apples, young delicate women, and faire fruites: The Popes woman doth ſay and hold, that S. Dorathey made baſkets of Apples that came downe from heauen. Mahomets woman defendeth workes: The Popes woman defendeth

workes.

wo2kes. That woman from the 5. chapter of the Alcaron beleueth Purgato2y: The Popes woman will nædes haue Purgato2y. Mahomets woman curseth all those that thinke not of Chri& as Mahomet doth: The Popes Church curseth all those that thinke not of Chri& as the Pope doth. Mahomet in the 15. chapter of the Alcaron alloweth no disputing in religion: The Popes woman gaggeth mens mouthes, lest peraduenture they speake. Mahomets Alcaron was published in the night time: So the Popes doctrine in the time of darkenesse. Mahomet sayth, Buy heauen: The Bishop of Rome practiseth a sale of heauen. Mahomet sayth, he is bigger then all the kinges in the wo2ld: The Pope sayth, that he is lo2de of lo2des, and king of kinges. Thus then I may say that the Popes woman o2 Church, is as foule as the Church of Mahomet, and as foule as the Church of the Iewes: and who soeuer will p2oue this to be true, shall compare her traditions and the Iewes traditions by the bew of a bwke written by Petrus Galatinus, of ỹ Iewes. That cõparison I go by with silence, fo2 I can not tary in euery thing.

The Iewes church and Popes church foule alike.

The secõd reason.

Againe, that woman that hath a foule head, is a foule woman: The woman or Church of Rome hath Antichrist to her head: therefore she is a foule woman. That Antichrist is a foule head, I proue: because Christ is a fayre head. Antichrist and Christ be contrary. Againe, that Antichrist is the head of this woman, I referre me to Bullinger and Gualter that haue treated that probation, & to a booke called *Antichristus, siue de fine mundi.*

The third reason.

Againe, if Peter were a fayre head, then this woman hath had many a long day a foule head, and so hath bene a foule woman. The proofe of this poynt standeth in this, to shew that Peter and the Popes of long tyme haue bene contrary. And it is easie to be shewed. Peter is as much to say as a rocke. Peter was in deede a rocke: but this Pope of late daies hath bene a rede in religion, or els irreligious. Peter is called Symon, that is, an auditour of Gods word: This is a corrector and burner of Gods worde. Peter was Called to be an Apostle: This thrusteth in by simonie, and conturing, and poysoning, as Cardinall Benno can tell. Peter was an Apostle: this an Apostata

Contrarietie betwixt old & young Peter.

or

or renegate, as the Apocalyps cã tell. Peter was a man: this is a woman. Peter was a man: this is a beast, as the foresayd Apocalyps can tell. Peter preached to the Iewes: this neither to Iewe nor Gentile. Peter healed the sicke and the sore: this woundeth and killeth body and soule. Peter loued Christ best of them all: this the worlde most of them all. Peter woulde not haue captaine Cornelius to crouch to hym: this will haue Kinges & Keysers prostrated at his feete. Peter could breake to be blamed of Paul: this will not be blamed, though he draw thousandes to hell. Peter had neither golde nor siluer: this hath shod his concubines ritch Palfries with siluer. Peter had *cætera*, that is, giftes and graces: this hath neither gift nor grace, but onely to say: I am ritch and welthie, and I sit like a Queene. Peter wept bitterly by way of repentance at ỹ cockes crow: this neuer repẽteth, the greater part of Christendome crying & crowing agaynst him. Peter was somewhat ambitious for the Primateship, because he had left all and followed Christ: this leaueth nothing, nor followeth Christ, and yet his ambiti-

on is infinite. Peter would not haue him selfe washed of Christ: this man will not haue him selfe iustified of Christ, but by his own merites. Peter would haue his head washed beyond Christes commaundement: this man enlargeth Christes commaundementes euen at his lust. Peter did sinne with loue towardes his Maister, forbidding him to goe vp to Ierusalem: the Pope will haue his to suffer nothing, and to liue most pleasauntly in all thinges. Peter denied Christ thrise: the Popes life is nought but a denying of Christ. Peter when his Master was in ieoperdie, sayd: beholde two swordes: the Pope when there is no ieoperdie to Christ, but vpon his own lust, vnsheatheth many thousands of swordes. Peter went with an vneuen sote to the Gospell: the Pope with a most croked sote, or rather is a very Nemrod to chace away the Gospell. Peter would not blame those that toke his part in Iudaisme: the Pope will strike league with the stewes, if they will be Popish inough and Romishe Catholike. Thus if Peter be a little foule, the Pope is ten times more foule. Where Peter is fairest, ỳ Pope is foulest.

If

If Peter be fayre, the Pope is foule. The Pope is the head of this woman: therefore this woman hath a foule head: therefore she is a filthy Church and a foule woman.

Againe, if the Deuill be foule, then the Bishop of Rome is a foule head: and so this woman is a foule woman. The probation of this, is to proue a likelihode and great agreement betwixt the Deuill and ỹ Bishop of Rome. Now me thinkes that in deede there is a great agreement. For the Deuill is called *Sathan*, that is, an hinderer: the Pope is Christes greatest hinderer and chiefest hurter. Againe, the Deuill is called *Diabolus*, that is, a slaunderer: the Pope slaundereth vs whilest we liue, and slaundereth vs whē we dye: as the death of Luther, Zuinglius. &c. The Deuill is called *Inimicus homo*, that is, the enuious mā: the Popes rancor is the destruction of the Church. It is layd of the Deuill: Sathan fell lyke lightning: it is said of the Pope and his, *vidi stellas cadentes e cælo*. The Deuill was a lier frō the beginning: it is layd of the Pope, that he speakes great things: that is, lies and blasphemies. The Deuill

The same reason other wayes proued.

The deuill and hys pope semblable.

uill did not ſtand in the truth: no more did the Pope according to that ſaying: This day is poyſon entred into the Church. The Deuill is a roaring Lion: So the Pope, ſo his Spaniſh Inquiſitors. The Deuill is that Serpent which perſecuteth the woman in the earth: the Church in this earth hath no ſuch perſecuting Serpent, as that Serpentine perſecuter of Rome. Paule when he inueyeth agaynſt Elimas and calleth him the Deuils ſonne, in the Actes of the Apoſtles, he ſeemeth to expound this worde, the Deuils ſonne, in thys definition: *Plenus omni dolo. &c.* A mā full of all maner of diſceite, an enemie of all iuſtice, and one that ceaſſeth not to make ill the right wayes of God. This definition toucheth the Pope of Rome moſt nerly in euery point. If this be the definition of the Deuils ſonne, he is vndoubtedly the Deuils owne deare ſonne. The Deuill promiſed Chriſt all the wealth of the world: the Pope promiſeth Biſhoprickes, Abbeyes, Prebendes, &c. The Deuill is called a Whale, becauſe he ruleth in the tumultuous waues of the ſea: the Pope is a Whale, becauſe he beareth a

ſwing

swinge in the vaine waues of thys busie worlde. The Deuill is called a Dragon, because he deuoureth soules: the Pope is a Dragon, because he deuoureth both bodyes and soules. The Dragon drew the third part of the Starres out of heauen: the Pope withdrewe by liuinges and geuinges, the third part of the best learned men in Christendome from the true doctrine. It is sayd that the Deuill shoulde be let lose in ỹ latter dayes. Bibliander sayth, that Pope Hildebrand was the Deuils selfe set at libertie. So that now I say againe, the Pope is a foule head, because the Deuill is a foule head: And this woman or Church of Rome is as foule as the Deuill, because her head the Pope is as foule as the Deuill.

The fourth reason to proue her foule.

Againe, those that preach and bring peace, are fayre, according to that: Fayre are the feete of those that bring peace. If those that bring peace be fayre, then those that bring warre be foule. But the Church of Rome hath alwayes brought warre both bodilie and ghostly: therfore she is foule. Now, concerning this saying: That the Church of Rome hath alwayes brought bodily warre: it should behoue

behoue me to go downe by a long descent, and to tell a long story what warriers and fire brandes of warre these Popes of Rome haue bene. But to make a short speech, and to make forward as fast as I can: I say that the nature both of the most Popes, and of this bloudy womã Church of Rome, is represented in the voyce of Pope Paulus, who when he was offered either peace or warre, he cryed out mightilye and loudly: Warre, Warre. To let passe that which is past, and to come to these our dayes: What warres (good people) and rumors of warres, what murtheringes and manquellinges hath this foule and vnpeaceable woman brought to passe in our times? Fitly sayth Gregorie Nazianzene: their glosing is of peace, but their glory is in bloud: through the bloudy fæte of this vnquiet woman. Low lieth now that Heroical personage Lewes Prince of Borbon. This foule strompet hath eaten vp ỹ young Prince of Spaine, a Prince of hope, and that godly and godly Lord Regent of Scotland. This foule strompet, and most bloudy Church, careth them all the day long like sheepe vnto the Shambles, and in dæde this wretched

warlo

warly brothel maketh Christendome nothing els but a butcherie of Saincts, and a Shambles of Martyrdome. But after a fewe yeares they shall answere God and vs. Concerning spirituall warres, thys woman doth bring it. For touching peace of the minde and peace of conscience, she neuer yet brought it. She teacheth false lies of mans Iustice, of Satisfactiõ, of contrition, of supererogation, of bulles, indulgences, tendringes Papall, and tendringes Legantine: which all thinges be but a brokẽ staffe (as Esay termes weake helpes) and will in the end plunge mans soule in desperation, in conflict, and in hel. Such peace tasted Franciscus Spira of, that died in desperatiõ, tasted Ecchius of, that dying, vttered desperate wordes, tasted Sadoletus of, that dyed in a weake fayth, tasted Latomus of, that roared like an Ore in his death bedde, and as some thinke, tasted Bish. Gardiner of. Those of that Church do *fremere vt vrsi:* do rore like Beares: and those of our Church, and those that be the members of our faire woman, they doe as the Prophet sayth: *Gemere vt columbi:* Mourne like Doues. Thei die therfore like our Sauior Christ:

Eg.

Ego vado ad patrem, taking death to be no more but a passage to the father. They die like Paule: There is layde vp for me a crowne of glory. They die like Steuen: Lord I betake my soule to thy handes. They die like Polycarpus: Lorde make me a partner of thy resurrection. They die like Luther: God is the great Byshop of my soule, & let him take carke of my soule. They die like Caluine: I haue holden my peace Lorde because thou hast done this. This woman this Church bringeth warre to the body and warre to the soule, and therefore she is a foule woman.

The fifth reason.

Againe, if sinne do make foule and vncleane, then is this woman that way very foule and vncleane to. In respecte of sinne, Tertullian & Hierome call Rome, Babylon. But if they will be so impudent as to denie their vglie & monstrous race of sinne, then let Barnard speake that sayth: There is no healthfull place in that Church frō the toppe to the toe. Nay, go ye then to and speake euen ye Italian writers, speake Boccas, speake Petrach, speake Mantuan, and speake Pallengenius. Howbeit, it is vaine in me

to bidde them ſpeake, who commonly throughout all their workes doe burſte out into moſt bitter ſpæches agaynſt the enormious life of the Church of Rome. But admit theſe men had neuer ſpokē any one word agaynſt that church, yet dow but loke ouer Bales booke of Votaries, and a boke called, A Cataloge of witneſſes agaynſt the Pope of Rome, and then I doubt not but you will ſubſcribe that this church of Rome is a moſt ſinfull woman. In the meane time, vpon the witneſſing of ſo many witneſſes, in great earneſt I tell you that ſhe is a moſt ſinfull woman, and therfore ſpiritually a moſt foule and deformed woman. Thoſe thinges that they obiect to our church are but freckes and ſpeckes in compariſon of the Botches and Biles of theyr owne church. And for our further purgation, I report me to a litle boke of Maſter Caluine, *de ſcādalis noſtræ eccleſiæ*: of ſuch reproches as may be intended againſt our church. Now if they will ſay that their church is fayrer, becauſe ſhe is trimly attired, becauſe ſhe hath curious copes and veluet veſtmentes, ſenſing and ſinging, and much ioly ringing: it may pleaſe

them

them to vnderstand that all this fayrenesse is not fayrenesse from within the church, but an outward fayrenesse, and a paynted fayrenesse. And all those reasons which Peter Martyr in the booke of kings doth bring, that a woman ought not to paint her face, may be alleged against them, that they ought not to paint their church. And if euer they will proue their church to be a fayre church, they must first make this good, that painted beawty is a good beawty. And thus much haue I sayd in these two poynts: that Christes church is a woman and hath womanhead: that Antichristes church is a drab and a shamelesse brothell: that Christes church is fayre: that Antichristes church is foule.

The authoritie of the church.

And now let me speake of the church, and of the authoritie of the church which I cõfesse to be some, because here the church or fayrest of women is asked and doth geue answer of the beloued and doinges of Christ. Touching their argumentes whereby they would geue so great an authoritie to the church: they be light and nothing such as they are estéemed. To come to their first argument, which is Thou art Peter, and vpon thee Peter, I

will

will build my church: it doth not serue for they? turne, euen by the testimony of the better sort of the fathers. For Augustine vpon Iohn sayth: *Non a petro petra, sed petrus a petra*. The rocke taketh not name of Peter, but Peter of the rocke. And agayne he sayth: I will build thee vpon me, and not me vpon thee. Such like wordes hath Origen: and so Hierom to Iouianus. who in an other place sayth: that the church is foũded vpon all the Apostles. But they haue an vnuincible argument out of S. Augustine: I would not beleue the Gospell except the authoritie of the church did moue mee. I will not expound S. Augustine, nor they shall expoũd him, but S. Augustine shall expound S. Augustine. And here I let them vnderstand by S. Augustine, that he vseth to speake in the preterimperfectence for the preterpluperfectence. So in the first booke of his confessions and tenth chapt. speaking of his youth, he sayth thus: *Non enim dicerem nisi cogerer:* Which can not be truely expounded but thus: *Non didicissem nisi fuissem coactus:* I should neuer haue learned, except I had bene driuen thereto. Agayne, in

I would not beleue the Gospell. &c.

Marke this answere throughout.

the second booke and third chap. he sayth: *Erubescerem* for *Erubescebam* : I should blush, for I did blush : so that there he straineth the moodes. In the eight chap. he sayth: *Si tunc amarem poma illa qua furutus sum*, which cannot be expounded thus: If I then would haue loued these apples which I haue stolen: but thus: If I had then loued those apples which I had stolen: so that we must reade *amarem* for *amassem*: I had loued, for I should loue. In the tenth chap. he sayth thus: *Ego solus illud non facerem* : which must needes be expounded thus : I would not had done so . So that here we haue *facerem* for *feciscem*, the imperfectence for the pluperfectence . No otherwise must needes be sayd : *Euangelio non crederem*, that is, *non credidiscẽ*. The Papistes say, I would not beleue the Gospell except the authoritie of the church did moue me to it. I by the circumstances of that place & by likenes of these other places, do say, it can not be expounded but thus : *Non crederem Euangelio, id est, non credidiscem Euangelio*. So that the mere and vnbroken sense of S. Augustines wordes be these : I should not had beleued, or I should neuer had beleued the Gospell

except

except the authoritie of the church had moued me thereto. So that all the authoritie that they can gayne for the church out of this place, is but this: The church was an introduction to Saint Augustine to beleue the Gospell: therfore it is of more authoritie then the Gospell. So they may say that the starre did shew the wise men the way vnto Christ: therefore the starre hath more authoritie then Christ. So Iohn bare witnesse of the light, and therefore was of more authoritie then the light it selfe. So in the first of Peter and the third chapter it is sayd: That men should be wonne to the word without the word, by the conuersation of women: so that the conuersation of women should be of more authoritie then the word. But it must be considered that this argument is not good: The authoritie of the church to Saint Augustine being a puny and a nouice in matters of religion, was greater then the authoritie of Christ: therfore the authoritie of the church is simply greater then the authoritie of Christ. So more then this argument: Iohn was in better credit with the Iewes then Christ, when he bare witnesse of Christ: therefore Iohn

I should not had beleued the gospell. &c.

his witnessing ought to be the better. By this argument: Womens conuersation moueth some men more then the word: therfore it doth moue or ought to moue simply more then the word. But euen as Iohn that bare witnesse of Christ, did confesse that he was not worthy to lose Christes shoe latchet, no more the church though it beare witnesse of Christ in respect of credit and authoritie, is not worthy to lose Christes shoe latchet. And euen as when Christ put forth him selfe and began to be knowen to the people, Iohn said: it behoueth me to waxe lesse, and him to waxe greater: so when the church hath geuen a man to vnderstand of Christ, and that Christ beginneth to appeare vnto vs, the church decreaseth in authoritie and estimation like Iohn, and Christ increaseth and wareth greater in authoritie and credit. Euen so do the Samaritanes in the fourth of Iohn, that were brought to Christ by the woman of Samaria say thus: we do not now beleue for thy talke: for we our selues haue heard and do know. And yet S. Augustines case and ours is not like. For he was moued by the authoritie of that

church

church which perſwaded him to the Goſpell: the authoritie of the church of Rome doth bend it ſelfe, and is directed to moue vs onely to the church of Rome. Beſides that, that church did compell no man as he writeth to Fundamentus in the 4. epiſtle: the church of Rome doth compell vs to beleue theyr church, or compell the ſoule to forſake the body. Agayne, they reaſon that the Church ſhall be a citie ſtanding vpon a mountayne: and therfore it muſt alwayes be viſible, and no church (ſay they) is ſo but the church of Rome. The very true expoſition of thys place is this, as it may appeare by all good expoſitors, that the Apoſtles are called the citie vpon a mountayne, & the ſalt of the earth. So that the true meaning is this: a good Apoſtle is ſalt, and therfore let him ſeaſon: a good Apoſtle is a mountayne, citie, or a high citie, and therfore let him ſhew and ſhine ſo in workes, that he may glorify God his heauenly father. And in deede this text is expounded naturally thus, and without violence. For it is very ſtraunge to a diuine to thinke that Gods church ſhould be a mountayne, citie, or a mounting citie, a high thing, or

The Church an hie Citie.

a renounded thing, or a thing glorius in the world. For the church of God is represented in the burning bush of Moses, it is neuer without fiery persecution: it is like the white horse in the Apocalips, that is alwayes chased with a red horse: it is like the Arke of Noah, that is tossed in the sea, and this is tossed in the world: it is compared to the Mone that waxeth and wanteth by the presence or absence of the Sunne: It is like Iacob that sleapeth on a stone: It hath *semen sanctum subsistentiam eius*: holy seede and holy men the substance, and not commonly great personages and solemne personages the substaunce. I know the church of God is oftentimes famous: but that is thus: *ascendamus in montem Domini. &c.* Let vs go vp vnto the mountayne of the Lord, and he will teach vs of hys wayes. The teaching of Gods wayes maketh Gods church a famous mountayne. If Gods wayes be not truely taught, though she sit vpon seuen hilles, as the church of Rome vpon seuen hilles, shee is not a famous mountayne, but an ignominious valley. Then they reason thus: Christ prayed

Gods church not mounting but miserable.

How gods church is mounting & famous.

for

for Peter that his fayth shoulde not faile: therefore Peter nor the Pope can erre. Christ prayed likewise for all those that shall beleue hereafter: then they may thus conclude, that all those which haue, do, or shall beleue, cã neuer erre. Thẽ they reason thus: *Dic ecclesiæ:* Tell the Church. I say that must be done when it may be done. In the time of Constantius whom would they tell but Arrius, for he bare all the countenaunce of the Church: hys Church stode then rather vpon a mountaine then any other Church, for it was the highest and most mounting in mens eyes. They reason againe, that ỹ Church is a pillor. But I reason that Christ is the rocke. Take away the rocke, and downe comes ỹ pillor. The rocke is well inough without the pillor, the pillor can not be without the rocke.

Christ prayed. &c.

Tell the church.

The church a pillor.

But besides all this, they haue a perilous interrogation, by which alone they thinke to master all the worlde, to make vs all starke dumme, and for euer to locke vp all our lippes, and that is: In such and such yeares where was your Church? And this is that choking interrogatorie: where was your Church? I aunswere them

where was your church?

them euen from the very Articles of my Creede: *Credo ſanctam Catholicam eccleſiam:* I beleue that there hath bene, is, and ſhall be, a holy catholicke Church. My ſenſe can not ſhewe it, and therefore I beleue it: for if I ſée it, belief is in vaine: for where ſenſe faileth and can go no further, there beliefe beginneth. Nor is it neceſſarie that I ſhould frō time to time ſée the Church, but I ſhould from time to time beleue there is a holy catholicke Church. But in deede they, and ſuch like brimme perſecutors, haue of ſo long time kept vnder the Church, that we are driuen to beliefe onely, for they haue left ſcarſe any ſenſe, or memory of the true members of Chriſtes Church. But they cry ſtill a loude: Where was the Church? I tell them that it is ſayd of God: *Tu es vere Deus abſconditus:* Thou art verily a hidden God. So the Church is oftentimes hidden. The husband of an hidden condition, and the ſpouſe of an hidden condition. Where was the Church? Chriſt ſtode in the middeſt of them and they knew him not. The Church was in the middeſt of them and they knewe it not. Where was the Church? *Venient dies*

in

in quibus radices aget Iacob: There ſhall come dayes in which Iacob ſhall take roote. **Where was the Church when the Church had taken no roote?** Where was the Church? *Erat in vobis, ſed non erat ex vobis.* It was amõgeſt you, but it was not of you. Where was the church? *Vbi duo vel tres congregati erant in nomine eius:* Where two or three were gathered together in Gods name. **But where were theſe two or three gathered together in Gods name?** *Mundus non nouit vos:* The world knoweth you not. Where was the Church? **Surueye Foxes Martyriologe and the Cataloge of witneſſes agaynſt the Pope, and there ſee, for there is to be ſeene where was the Church. But where ſoeuer els it was, the Church of Rome this many yeares was not the Church. The beſt argument they haue for the Church of Rome, is becauſe it was once a holy place, and the ſound of the Goſpell went thence, and therfore ſtill Rome muſt be the brode mother of religion, and that there nedes muſt be the Church. And peraduenture they will make it of the nature of Rome, that Rome hath the beſt religion: then**

The Church of Rome not the church.

we may thus say: Mount Flascon hath the best wine, the Athenians the best honie, Persia the best oyle, Babylon the best corne, India the best golde, Tirus the best Purple, Basan the best Okes, Libanus the best Ceders, Persia ỹ best iewels, Arrabia the best spices, Tharsis the best shippes, England the best shéepe, Saronie the best oxen, Cicilia and Dalmacia the best horses, Pirones the best fishe, Ithaca the best swine, and Rome the best religion. Or thus: the Italians be most wittie, the Spanyardes best water skirmigers, the Frenchmen best kæpers of holdes, the Scot with his Launce, the Irishe mã on foote, the Germane in voice, the Pirmadons in strength, the olde Romanes best suffering of hunger and colde, and the new Romanes are most religious. Or thus: the Egyptians haue no Beaues, Affricke hath no Boxes, the cõtrey Helæus hath no Mules, the Pacrobians haue no Iron, Athens hath no Owles, England no Wolues, Wight no Foxes, Ireland no venemous beast, nor Rome no bad religion. But because I do sée in the Scriptures, that Ierusalem was turned into Ierustikaker:

that

that is, the valley of vision was turned into the valley of confusion: and the fine valley of Siddim into the valley of salt: that Lucifer did sinne in heauen, and Adam in Paradise, and Lot in the holy Mount: that the mountaine Garezin where the fathers prayed, became a prophane dwelling of the Samaritans: when I read that Mount Sion became a place for Fores, and Bethel the house of God became to be Bethanem, the house of iniquitie, then me thinke I thinke of Rome, as Ieremy did of Ierusalem: *Facta est meritrix ciuitas fidelis:* That Citie which was once faithful is become an harlot. These places were altered for wickednesse, and Rome is altered for wicked life and wicked religion. And now me thinke of these Romanes I may thus say: The Moores are a vaine people, the Phrygians fearefull, the Israelites of an hard necke and loden with sinne, the Athenians vainegloious, the Grecians light, the Galathians dullardes, the Carthaginians falsifiers of their fayth, the Cretes liers, the Sodomits full of bread, the Iewes vsurers, the Persians wasters, the Spanyardes lechers, the Flemminges drinckers,

drinckers, the Englishe glottons, the Germanes vnciuile, the Lacedemonians thæues, the Canibals cruell, and the Romanes Idolaters. So may I say, and euen so do I say: for vndoubtedly ỹ Church of Rome is not Christes true Church.

Argumentes. Christes shæpe heare his voice: but the Church of Rome heareth not hys voyce: therefore it is not the true Church. She writeth in her coyne, that kingdome and people that do not obey me, shall be rooted out: contrary to that: the kinges of nations beare rule ouer them, but ye shall not do so: therefore she is not the true Church. Ambrose sayth, that the true Church is the mother of the liuing: but those that be in this Church are dead, for they haue no fayth because they haue no knowledge: therefore this Church is not the true Church. She committeth Idolatrie and spirituall adulterie many waies: therefore she is not the true Church. The Church of Rome nũbers her multitudes, as Dauid numbred his souldiers: and therefore she is not ỹ true Church. These Papistes are like Cockels, they cary their house about with them, and they their Church. Aspalathus will not grow but

in

in Boetia: ye kill these men if ye take away ỹ couerture of the Church of Rome. This Church is the ritch Arras that couereth all their faultes and follies. But admit (good people) that we were wonderfull buroms obedient to this Church, and most willing to come againe to the skirt of this Church, and to aske of her questions and demaundes, as these young women aske of this faireſt of women. I protest before heauen and earth, and the founder of them both, that I thinke it not good we should be bolde in asking, for the great and eminent daunger in her aunswering. For if we aske whether Iesus be Christ or no, this Romishe woman or Church geueth out her aunswere, that the Bishop of Rome is the high priest, and that the sayd Bishop hath the strength of the kingdome of Christ and the vnfallible veritie of a Prophet, and therefore they allowe him to ouerrule Christ by adding and taking to and fro his worde. If we aske if Christ were the onely oblation offered vp once for all for the sinnes of the worlde, her aunswere is very daũgerous, that the Masse is a sacrifice for the quicke and the dead, and she falleth in commen-

The aunswere of the Church of Rome in speciall pointes of beliefe.

dation

dation of her wheaten God, and doth attribute the health of the world to that vnbloudie bread Idoll. If we aske her, if Christ be the intercessor to God, she aunswereth then most wickedly: *iure matris imperat*: that Christ forsoth shall commaund his father by the right of his mother. If we aske her of the state and condition of man since the fall of Adam, she aunswereth that he may ouertake heauen of him selfe, and well inough by him selfe worke out his owne saluation. Aske her what fayth is, and she will tell of an implicite thing, and of a generall fayth, that is, that good Christian folke ought to beleue that the Church can not erre, nor yet the Pope: but touching Christes merites to be applied to vs by fayth, and to be holden fast by that hand, there she kæpeth glomme silence, and is as spæchlesse as a fishe. If we aske her what the lawe is, she lodeth our shoulders with the heauie ceremonies of Iudaisme and Paganisme. If we aske her what the Gospell is, she maketh voyde Gods promisse with her owne iustice. If we aske her of good workes, she aunswereth iust like S. Lukes Pharisie: then againe she deuiseth good workes to be

thus:

thus: to hyre certaine men for money to pray and to mumble vp much quantitie of Psalmes in a couert toung: to kepe huge troughes of Ling and Saltfishe many yeares, to ware horse with mutch chaunting, to ware spæchlesse with seldome speaking, to ware lame with mutch sitting, to vse many knottes in their girdles and many windowes in their showes, to be buryed in Monkishe wedes and Nunnishe cowles, &c. If we aske her of the number of Christes Sacramentes, she answereth that there are seuen: without Scripture she hath added fiue to Gods two, as though God had let her his two Sacramentes to vsurie. If we aske her whether we go after this life, she telleth vs of Virgils, Platoes, and Mahomets Purgatorie. If we should say vnto her, fayre Church of Rome, whether is thy beloued gone, she would say he went in his body to harrowe hell: And then I will aske her how she can auuswere to *Signum Ionæ & signum Lazari*, the signe of Ionas and the signe of Lazarus, that Christ should be thræ dayes in his graue. If we would say, fayre Church of Rome, whether is thy beloued gone, she will say

to heauen: but then she dreameth greatly of heauen as Mahomet, and besides that in euery hill altar and groue altar, she will say here is Christ and there is Christ. The more she answereth, the more she answereth of leasinges. Uneth hath she now these many long yeares answered any thing truely of the goinges of the beloued, of the doinges of the beloued. Beleue me truely, O worlde, it is daunger to aske her: it is next to deathes doore to heare her: it is damnable death and hell to beleue her. Let it stand then for true, that the fayrest of women, that is, the Church of Christ must first geue the answere of the beloued Christ. But when she by her answeres and instructions hath once informed a man to Christ, then Christ him selfe doth for euer afterward geue answere out of his blessed worde to the full edifying and contentation of our mindes and consciences.

The answere of the church.

He is gone down into his garden, to the beddes of his spicery, to be fed in gardens, & to gather Lilies.

The whole contentes of this scripture seeme to be these: That Christ came downe

downe from heauen to be refreshed in the world. And in true déede the redemption of the world and the gathering together of mankinde which strayed, erred, & wandred, is a like refreshing to Christ, as the gathering of Lilies is to man. I am not to runne through all wordes and all pointes of this text, for that were to full of busy labour. I will therfore say nothing, that he came downe, from what place he came, to what place he came, frō what cōpany he came, to what company he came, to what smarting interteining he came: Nor will I speake that he came to his garden, and that the whole earth is a garden, that God geueth increase to this garden, and is the Landlord of ẏ garden, of ẏ plenty, variety, and delicacy of the garden, of the gardiners, of our rent to be payde to our Landes lord GOD, of the vsage and misusage of this garden, of God punishmentes that will come vppon those that do not thankfully enioy the garden. These thinges I might, but yet will not speake of. Onely will I speake of these poynts: That he came amongst spicery, that he was fed in gardens, and that he gathered Lilies: Then will I byd the world séeke after

him, according to that: Tell vs and we will seeke him with thee, and then will I eftsones make an end. And first concerning that clause that he came among the beddes of his spicery, Hugo de Lira and Gilbertus, call the beddes of spicery, the cloysters of monkes: and euen with as good iudgement might I or any other call Lillies Nunnes, and so the great mistery of Christes comming downe into the earth, and the absolute pleasaunce of his refreshing should be abridged in this, that Christ sometimes kept within Monkes cloysters, and some times went abroade to gather vp Nunnes, and so then should be nothing but a sely cloyster, and a sely Nunne gatherer: and so Monkes should be spice, and Nunnes Lillies: Monkes should please the mouthes of the beloued, and Nunnes the nose of the beloued. But this to thinke is to thinke a world of absurdities, and to be short and sharpe, Lira delirat and Gilbardus *est bardus*. Lyra doteth and Gilbardus is a dolt. Agayne, Barnard, Agathius, and Harphius say, that the beds of spicery were the Apostles and ministers, and it may so be, as they are called a burning and shining lincke in the person of the Baptist,

and

and as they are called the charioles and horsemen of Israell in the person of Elias: as they be called fathers in the person of Paul, Iohn and Elias, as they be called Gods in the person of Moses, as they be called salt for their seasoning, and mountayne cities for their showing in the person of the Apostles, as they are called Embassadors for their bolde speaking, and dogges for their barking, frendes of the spouse for their louing: so they may be called spice and beds of spicery for their fast geuing, and for their swéete smelling: so it is sayd: *nos sumus bonus odor vitæ ad vitam*: we are a goodly smell of life unto life. But S. Hierome & the better sort thinke ỳ the beds of spicery are most of all men that be Gods elect, that those be Gods spices, those be Gods Lilies and Gods flowers. And if that woman Helena sayd wantonly in a fleshly cogitation.

Ergo ego sum virtus, ego sum tibi nobile regnũ.
Disperiam si non hoc ego pectus amem.

Then I am to thee vertue,
to thee I am a noble kingdome.
I would I were dead,
if I would not loue that thy brest.

If she so sayd, how much more ought

we in an high couched conceit, and in a spirituall kinde of wantonnesse say, and say agayne: beloued Christ, we are thy spices, we are thy Sinnamon, we are thy Balsamon, we are thy Violets, thy Roses, and thy Lilies: so sauery we are to thee, and so smelling we are to thee. It were more then time that we were dead and destroyed, if we loue not that louing brest of thyne, O beloued, and make thee our beloued, and make after thee our beloued. In deede the prayers and almes deedes of Cornelius is musicke to Gods eare. Out of Noahs sacrifice he smelled a swéete smell: euen so it is very comfortable, and delectable to Gods senses, that a christian man liueth a good life conformable to Gods word. The good life of a christian man is spice to Gods mouth, and spice to Gods nose. The odor of a swéete fielde which is commended in Genesis, the odor of incense in Numery, the odor of fragrant waters in Iob, the odor of the oyle that ran downe Aarons beard, and that oyle that Mary shed vpon Christs head, the odor of spike and vine flowers commended in the canticles, the swéete balme in ecclesiasticus, and the smell of

Libanus

Libanus that Oſe ſpeaketh of, the ſmell of Noahs ſacrifice, the ſmell of beſt burnt ſacrifices is not the like good ſmell to Gods noſe, as the ſmell of a good life ryſing from a good beliefe, for that is *Hoſtia Deo in odorem ſuauitatis*: a ſacrifice to God, vnto a ſweete ſauiour. Whole grocers ſhoppes of ſpicery, all the flowers in Priapus garden, all the flowers that Naiades, and Draiades, and Satyrus, that is, all the flowers in hilles, and flowers in dales, and flowers in many a grene forreſt, are not ſo delightfull and ſmelling. The violet hath not the like ſauor, the Roſe hath not the like ſauor, the Lily the like ſmel, the Giliflower the like ſent, as good life through good fayth yeldeth to Gods noſtrelles. And as good life yeldeth a good ſauor to God, ſo euill life, to God yeldeth an euill ſauor. So is it ſometime ſayd of euill liuers: ye made vs ſmell before the Lord. The voyce of the murther of Abel, the voyce of the ſinne of the vngodly ones in the Apocalyps, the voyce of the ſinne of the Sodomites, the voyce of the ſinne of the Niniuites was not muſicke to Gods eare, nor the ſmell of England is muſke to Gods noſe. But if

good life make good smell, and euill life make euill smell, how smelles England: how smells it? It smells, it smells. I haue sayd as much as I can with curtesy say: *non redolet sed olet*: it smelles not sweetly, but it smelles. But if I should heare the voyce of the good spirit that speaketh vnto me (and indeede I will heare it and speake as it speaketh) I should thus say: it smelles like a carcas, it smlles like a a carion, it smelles lik a dounghill. And the cause of this so smelling, is sinne. Now the world will cry out vpon me as they cryed out vpon the prophet Miche: *Quod scelus? quod crimen?* what sinne, or what offence? And euen as that prophet answered *Ierusalem et Samaria*: Ieruſalem and Samaria: So I answer London, Yorke, Carlill, and Canterbury, Norwich, Lyncolne, &c: those sinnes. For euen as Lucane speaketh of a body sore wounded, *totum est pro vulnere corpus*, all the body was as one wound, and our Sauiour Christ bearing the sinnes of the world, was by Paul called sinne: So the prophet Miche being asked what sinne sayd Samaria and Ieruſalem, as though for their sinfulnesse they were nothing

but

but mére ſinne. So if they aſke me in theſe dayes what ſinne: I anſwer London, Yorke, Douer. &c. I meane theſe cities are ſo ſinfull, that they are ſinne.

But if the world haue ſo longing a luſt to trouble me with aſking what ſin and what ſinne: then be thou ſtrong my ſpirite, and go and fly out my voyce, to tel the ſonnes of this earth this, ſinne and that ſinne: and firſt if the papiſtes will deſire to know of me what ſinne: I tel them that idoles do cleaue ſtill in their mindes, which is as ſwéete a ſinne as the name of idoles in the hebrue toung is a ſwéete word, which ſignifieth a more vnſwéete place then I can honeſtly rehearſe: That ſinne. *Qui ſordeſcebat ſordeſcet adhuc*. He that was a papiſt in Quéene Maries time is ſtill a papiſt: that ſinne. Agayne, thoſe which had taſted of a good light of the Goſpell are runne backe agayne to theyr owne vomet: that ſinne. He that euer ſtode before is now fallen: that ſinne.

Sinnes of this time.

Papiſtes ſinnes.

If our proteſtantes aſke me, what ſinne: I will tell thē our proteſtantes are moſt of them all like vnto mice. Mice will be ſtill in the houſe, but neuer be ac-

Proteſtantes ſinnes.

quainted with the master of the house: so are our protestantes to godward: that sin. They are like to Iudas, they kisse Christ and geue him gentle outward intertein-ment, but it is for 30. pence or 30. pound vauntage, or money more or lesse: that sinne. They are like that Egle which the prophet Esay speketh of: The egle which is with thee, is not on thy side: that sin. They are like the princes of Jury that beleued in Christ, but dare not confesse for the Pharasies: that sinne. They are like Symon Magus that walketh with Philip like an Apostle, but worketh with money like a worldling: that sinne. They be like Ananias and Saphira that dare not ventre all they haue with Christ and the Apostles and hang clerely vpon Gods prouidence, but will be sure to kæpe one pæce for after clappes: that sinne. Our protestantes are, the most that euer I sæ, like to Acabbes wife, she neuer put on demure apparrell but when she spake with the prophetes: so these men are neuer holy but at sermon times and in presence of those whose holines they do reuerence: that sinne.

But I will say perticulers. If the great

great men of the Land aſke me, what ſinne I will then tell them thus: The great men of the Land ſeeke to reare vppe houſes of Sicamore trees, and new baked bricke battes, and to grow into ſuch rancke reuenewes in their counties and ſheeres, that they feare nether God in heauen, nor prince in earth, nor feend in hell: that ſinne. It is a tickling pleaſure, and moſt of all cordiall to ſome of thoſe, to make princes glad of an vnprofitable title of clemency, ſo that they will not diſtribute one philip of correction to Gods long continued idolatrus enimies: that ſinne. Though ſome of theſe and other violent welthy worldlines, all Weſtminſter hall, and other places of helpe, are not able to kéepe Naboth his vineyard: alas, and more then thriſe alas. Naboth loſeth his vineyard and his vine, his ſhéepe and his kine, his coate from his doublet, his doublet from his ſhert, his ſhert from his bare naked ſkin: that ſinne. Agayne, they kéepe the clergy, and men of God ſo farre from the acceſſe to the prince, that they are farre frō the ſtate of other prophetes. Elizas bad his hoſtes aſke of ỹ king what ſhe would

Sinnes of great men.

and he would dispatch it. Now Elizas must dispatch from the king what he can, and not what he would. I say not but that Elizas can do some thing by courtly friendes, and other meanes, but Elizas in the name of a prophet, & as he is Elizas, can do now a little or nothing: that sinne.

Sinnes of clergy.

Agayne, if those of the ministery demaund of me, what sinne? I will answer for vs all: we are all of Peters minde, *bonum est nobis hic esse*: we thinke it a mery life to be still in this world, and to buylde our nestes as high, as warme, and as during as we can: that sinne. We be like Ely, he durst not sharpely enough correct his children, nor we controle our auditours. Iacob fell downe seuen times before Iacobs face, but we make seuenty seuen low downe crouching curtesies to euery noble man, before we will tell him of his duty how vndutifull so euer he be: that sinne. Agayne some that go for our brethren, and of the auncient sort of vs, count vs very vndiscrete and but starke fooles when so euer we begine to practise some little of that which wee should do: that sinne. An other sort broch and brabble many foolish frounticke follies

in

in diuinitie: that sinne. Euery Christes crosse losell hath a church plot in his head, without all subiection of spirit to spirit, doth thinke them selues euen pæres to Primates: that sinne.

If Magistrates, iudges, and Iusticers request of me, what sinne, that which our Sauiour in S. Iohn sayd to the Maiestrates: None of you all performeth the law, may be sayd to rightly vpon these: that sinne. They are like the Maiestrates that Esai calleth Apostatantes: they ware worse. The longer they tarry in theyr romes, the lesser they become: the more exercise they haue in this world, ỹ greater worldlings they be: that sin. They be Maiestrates like Iudas the patriarch, that will iudge Thamer to the fier before Thamers cause be heard or knowen: that sinne. Specially if Potiphars wife sue to Potiphar, then Ioseph goes to gyues be he neuer so iust: that sin. They iudge not as the prophet biddes them, to the widdow and the fatherlesse, but they iudge to them selues, to their wife, to their children, to theyr leases, to theyr fæfermes, to theyr purse, to theyr kitchen, to theyr stable, to them and to theyrs

Sinnes of Magistrates.

theyrs as much as they can: that sinne. They do *facere homines peccare in verbo, &c.* They trippe men in their wordes, and trounce men in their reasoninges: that sinne. Under the word [law] they banish the thinges right, yet Tertullian agaynst the gentiles both say: *Non liber est index in eo quod lege cautum est illi:* It is not alwayes charter inough to the iudge that he haue law on his side: that sinne.

Catholicke sinnes.

If the whole world, if ỹ whole realme, aske me, what sinne? I tell them that the whole realme & the world trembleth like the leafe of a trẽ of wood at euery warre, and buzzing of warre, as though Gods arme had lost the length and strength: that sinne. There is much idlenesse: that sinne. There is a slæpie oblivion of all Gods benefites, and a great Noahs flood of manifold vanities: that sinne, and that sinne. There is cutthrote vsurie, fulnesse of bread, & drunkennesse in the day time: that sinne, that sinne, and that sinne. There is fleshelust, eyelust, lifepride, and no bowels of pitie: that sinne, that sinne, that sinne, and that sinne.

Aske me not, aske me not (D) what

sinne

ſinne, I lacke witte and memorie, ſides, and ſtrength: I die, I faint, I ſhould famiſhe to ſtand ſtill, and holde out in telling the world their particular ſinnes by that ſinne, and that ſinne. But ſpecially the lacke of bowels of pitie is ſo much, that *Chriſtus nõ paſcitur in hortis*: Chriſt is not fedde in our gardens: Chriſt is not fedde amongeſt vs. But what fædes Chriſt, and how is he fedde? The feeding of Chriſt is after three ſortes: and in one point I may cõpare him to Mithridates wife, who though he eate not that which is poyſoned as ſhe did, yet eateth he that which is rancke and vicious. So it is ſayd of the time of Meſſias, that he ſhould eate Bulles, Buckes, and Boyes: ſo of the godly ones in the Apocalyps, that they ſhoulde eate the fleſhe of ſtalien horſes. Now that Chriſt and the godly preachers ſhould eate Bulles fleſhe, and Horſe fleſh, is, that they ſhould cõſume with teaching and preaching, the rancke and riotous humors that abound in mens natures, that the Lyon might be brought to eate hay like an Oxe, and the Wolfe become an vnhurtfull neighbour to the Lambe, that Egles might be made innocent like

Doues,

Doues, and all that is sauage lay downe his nature. But still we see that Bulles be as much Bulles as euer they were, as full fatted as the Bulles of Basan. Boyes be still brockish, Buckes rancke, Egles violent, Kites grædie, Gripes rauenous, Cormorantes griple, the most of men like Horse and Mule. This beastlinesse in men is not consumed by preaching and teaching, and therefore Christ is not fed, the world is this way fatte still, and therfore Christ is leane still. The fatter the one, the leaner the other. I speake now to the worlde and beastly worldlinges, Bulles, Buckes, & Boyes, Egles, Gripes, Kites, and all ye haggarde birdes of Rauin, turne not. O turn not, as in Ouids Metamorphosis, out of mẽ into beastes, but returne ye out of beastes into men: suffer ye Christ, and Christes godly Prophets, to fæde vpon your flesh, and eate vp your vile vices: conforme your selues to the forme of the doctrine of the Gospell of Christ Iesus: suffer your bodies to be chastened and to be brought vnder into seruitude. I will tell you that which is true to be tolde. Gods heauen is a colueryouse, it is not a roome for Egles, for

Gripes,

Gripes, for Cormorantes. &c: it is a caule for Sheepe, and not a ſtaule for Bulles, not a pale for Buckes, not a ſtye for Boares: *talium enim non eſt regnum cælorum*: for ſuch truely the roume of heauen ſerueth not.

Againe, Chriſt is fedde with iuſtice and righteouſneſſe, with good life and true religion. So God is called an huſbandman that planted a Vine, and thought to haue dronke of the wine, but the Vine brought forth ſower Grapes. Let no mã deceaue him ſelfe: leude fayth, and loſe life is ill grapes and ſower grapes. Let vs then bring forth good grapes, & grapes of repentaunce, grapes to fæde God, and grapes to cõtent God, or els ſhort woordes will come vpon vs: a hatchet and a fire, a hatchet and a fire. Euery tree that bringeth not forth good fruite, ſhall be cut vp and caſt into the fire. Our beloued Chriſt is dry for good life, geue him not ſower grapes. He is dry, clappe him not on the lippes with eiſill and Gaule. He is hungry for iuſtice, as Amos ſayth: turne not iuſtice into Wormewood. Sower grapes are not delicate to man, nor Idolatry to God. Eiſill is bitter drinke to man,

man, and euill life is to God. Wormwood is bitter to mã, and so is iniustice to God. And yet Christ is fed an other third way, or rather was fedde, or rather is and was fedde, as when he was at feastes, & when he was with his disciples: so when he cursed the figge træ: but that hunger of hys is now foredone, and as he sayth by his Prophet: *Si esuriro non dicam tibi:* If I shoulde happe to be hungry (people) I woulde not tell thee. Then how is he now hungry, and how is he now to be relieued? He is hungry in his nedie Ministers, in selie destitute Orphanes, and in impotent powre creatures. He that releaueth those, releaueth Christ. He that slaketh their hunger, slaketh Christes hunger. He that quencheth their thirst, quencheth the thirst of Christ the beloued.

Psal. 50.

Touching Gods Ministers in these dayes, benefactors in olde time haue had towardes them a most liberall deuotion: and hereupon it commeth to passe, that though very much hath ben withdrawen, yet somewhat remayneth: yet I do not say that Christ in this kinde of people is now specially hungry. Howbeit I am not ignorant that many a powre Minister of

these

these times, is like Elizas. He had not pē, nor incke, nor table, nor candlesticke, but as his hostes allowed him: and these poore Gods men must be helped by their hoste or hostes, or one frēd or other with coate, and cappe, and cuppe, and candle, and stu-die, and table, or els they shall be altoge-ther harborlesse & helpelesse. And nōdes must I further yet say, that in many a poore scholer of the Vniuersities, Christ him selfe is full of hunger and necessitie. These be ỹ noble sonnes of the Prophets, and most apt of all others to be builders of Gods temple: yet haue I sēne many a good witte, many a long day, kept low and leane, to be made broken with hūger, and abiecte with pouertie. I do not now know the liberalitie of this Citie towardes both those places: onely this can I say, that lesse then the tenth part of that which is nothing but surfitte and sickneſſe to the great excessiue eaters of this towne, wold cherishe and chēere vp hungry and thirstie Christ, in those his hungerstarued mem-bers right well.

Touching the hunger of Orphanes, and such as be fatherlesse, I do not thinke but that it is very great, and I haue no

great hope that it will be much lesse. The fathers them selues in this worlde haue much adoe to shift for them selues: therefore it must nedes be ỹ condition of these poore selie ones to hũger, to thirst, to pine, and to starue. Yet the example of thys good gentleman Alderman Dabbes & his euer laudable godnes to this litle poore people, was likely to haue stirred vp many after this time to haue done the like. But I trowe, for all that we can preach and exhort, it will be true, that when the sonne of man commeth there will be but little fayth and little good workes to. This man in these Orphanes hath clad Christ, and fed Christ. She that shed oyle vpon Christes head, shall haue a good name where soeuer the Gospell goeth, and the sheding of this relefe vpon Christes members is a thing of fame, and very worthy of standing memory.

The boyes of Christes Hospitall.

Concerning impotent persons, and poore in generall, though many Hospitals haue bene for them erected, and her Maiestie, and her Maiesties Counsell, haue had by one Acte of Parliament to their relefe a godly respecte, yet Christ this way and in this people, is more hun-

gry

gry then Lazarus, and moze nædy then Irus. And as the Scripture sayth: Abels bloudshed cryed to God: so me thinke the hunger of this hungerstarued generation, should crye a loude to God. And if they will turne ouer to me the penmanship oz inditement of their bitter exclamation, me thinke I could foz their purpose contriue no moze fitly, then in these wozdes, and thus: Lozde we doe heare and vnderstãd that the earth is thine and the fulnesse therof. And though it be that we deserue no moze then we haue, yet turne down thine eye, and do but sée what maner men they be, whom thou hast blessed with wealth, how they grope theyz soules with rest, and how they eate their bread alone. Why Lozde? here is no Abraham to enterteine thy messengers, noz Lot to compell thy ministers to come in: but many a rich glotton to make fast the dooz vpon them, & to cause them to kéepe without. The Prophet Elias lacketh his hostes of Serapta. The Prophet Elizas lacketh his hostes the Sunamite. Paule can not finde the Purpuriste, noz Peter the Currier: Iob we haue not, noz Toby we finde not: Captaine Cornelius

The beggars outcry oz rather the outcry of the beggars.

is a blacke Swan in this generation: here is no Philip to feast the poore, but eche ritch glotton doth geue interteinment to his equall or better: no Martha is there to geue thee curtise interteinment, nor Mary to poure any thing that sweete is vpon thy head. Lazarus lieth still before the dores, and can not with long loude crying, come by the crommes of their tables. In vs Lorde thou art day and night tumbled miserably before their dores: In vs thy down bed pillowes are hard pauement stones: thy warmth is haile, snow, and what so falleth frō heauen: thy welth is want: thy fode is hunger. Truely this land is a land of no charitie, for euen of purpose they deuise, good Lorde, to make hauocke of all thinges, that we may be relieued with nothing. Hauocke in their owne apparell, their wiues, childrens and seruauntes apparell, outragious hauocke in their diets, yea too much hauocke to many wayes. Their horses chewe and spewe vppon golde and siluer, and their mules goe vnder ritch veluet. Dogges are deare vnto them, and fede much daintily. Courses and kites coste them many a round pound. There is none but

thy

thy Maiestie that knoweth all thinges, that knoweth all their hauockes & vaine expenses, so that we can get nothing: specially, good Lord, O good Lorde, this London people, though it drawe neare thee with lippes, and haue a name to liue, yet hath it a most flintie and vncircumcised hart, and is in déede a people of no bowels. Lorde here is the ritch glotton to be séene vp and down, and round about the towne. Here is scarce any thing in the vpper sort but many a foolishe Nabal scraping and scratching, eating and drinking, and sodeinly and vnworthely dying. The eyes of Iuda were sayd to be red with drincking, but mutch of this people haue their whole faces fire red with continuall quaffing & carousing. Sodome and Gomorra were sayd to be full of Bread, but these Londoners are more then full, for they are euen bursten with bancketing, and sore and sicke with surfeting. Lord thou whistlest to them, and they heare thée not, thou sendest thy plague amongest them, and they minde thée not. Lorde we are leane, Lorde we are faint, Lorde we are miserable, Lorde we are thy members: Lorde therefore thou art leane, Lord thou

art faint, Lorde thou art miserable: rise good Lorde, arise, and iudge thine owne cause. And thus much of Christ a beggar in these beggars. And now will I speake of Christ a Lilie gatherer.

And to gather vp Lilies.

Of gathering of Lilies, many thinges may be spoken many wayes. And what Lilies do signifie in this place, I am to say as before: that when the beloued goeth down into his spicery to be fed in the Orchardes and to gather Lilies, is no more but that he goeth to be refreshed in the earth. Howbeit the fathers haue made a further processe in this matter, and some yelde one sense, and some an other. But for my selfe I would not for any thing rehearse opinions vpon opinions, & notes vppon opinions, and exhortations vppon notes, for that woulde be now long and werisome: onely I will say something of one exposition which Rabbi Iarhi and S. Barnard do seeme to embrace: that is, to gather vp Lilies, is to gather vp men: and yet euen in this one exposition resteth to be handled that Christ is a gatherer, and men be flowers. If Christ be a

gatherer

gatherer, then is he no diſperſer. In déede it is méete that the ſhepeheard ſhould gather his ſhéepe, and the hen her chickins, and the huſbandman the graine into the barne. Euen ſo the Prophet Ezechiel ſayth: That Chriſt ſhould gather hys ſheepe out of all landes, and gather them into their owne land. So doth he him ſelfe ſay with an affection of moſt déepe loue: O Ieruſalem, Ieruſalem, how often would I haue gathered thee together, as the henne gathereth her chickins vnder her wing, and thou wouldeſt not. And as Lilies grow diſperſed here one, and there one: ſo good men grow rare & thinne. And as Chriſt picketh Lilies from among thornes (for they growe among thornes): ſo picked he Abraham from the thornes of Chaldée, Iob from the Hyſſites, Hiram from the Tirians, Naaman from the Syrians, the Niniuites from the Aſſirians. Lilies growe rare, and good men grow rarer: Lilies amongeſt thornes, and good men amongeſt thornes. And as the gathering of Lilies and men be like: ſo men and Lilies be very like. I will ſpeake a thyng of marueilous troth: A man is but a Lily,

Ezech. 34.

A man A Lily.

the pride and glory of a man is but the pride and glory of a Lilie. Salomon is a Lilie, King Salomon is a Lilie, King Salomon in hys glory is a Lilie, King Salomon in all his glory is a Lilie. Sonnes of vanitie to whom it is delightfull to haue fethers to daunce in your toppes as bigge as Aiax shielde, to haue your heads turkish, and your backes spanish, your wastes Italian, and your feete Venetian, with such a world of your hose glory about your loynes. Sonnes (I say) of vanitie, ye are but Lilies. Salomon in all his glory is but a Lily. Salomon in his worst worke day apparel, is better thē the best of you all. Salomon in his best holiday apparell, is not so braue as a Lily: ye therfore in the huffe of your ruffe are nothing comparable to a Lily, no not to a field Lily. Daughters of vanitie, and dames of delicacy, ye thinke it fine and featous to be called roses, primroses, and Lilies: and in dede it is true, in respectes you are roses, primroses and Lilies. Whē ye haue gotten all vpon your heades and backes which Englishe soyle doth yelde, and many a marchant hath fetched full farre, when all your taylors haue broken their braines about contriuing of formes,

Pride dashed.

and

and fashions, yet then are ye nothing so tricksy trim as the Lily. The best of ye all in all your best brauery, is not like to a field Lily, which hapely to morrow is pluckt vp, and flung into the fornace. Pricke and prune your selues to the day of doome, ye will neuer be like to the field Lily. For the Lily of this our flesh is not so goodly gay, as the Lily of grasse: otherwise and in many imperfections we are very perfect, and true Lilies. The Lily of grasse shooteth vp for a time, but then he layeth downe his toppe, and is made euen to the floore. The Lily of fleshe florisheth for a time, but then by houering death he is taught to poer vpon the ground, and to let downe his top like a Lily. The wrath of winter doth conquer and kill the Lily of grasse: there be moe then many occasions to vanquish, and kill the Lily of flesh. Barnard sayth, that there is a worme that eateth vp the roote of the Lily of grasse: ech Lily of flesh hath his worme and consumer. Iulius Cæser, Hercules, and Mahomet haue the falling sicknesse, Mecænus hath a thrée yeres agew, Orestes hath ẏ frensie, Speusippus hath the palsey, Heraclitus

and Aristarcus ỹ dropsy, Marcus Crassus the stuffing in the head, Hieroboam the withered arme, Lazarus and Iob, biles and botches, Aristotle an euill stomake, Euripides putrifaction of lounges. Coruinus the lethargie, Anacrion lacke of slæpe. Agesilaus and Ptolomeus the gout, Naaman and Mary the lepr̃osie. But what do I say that euery Lily of flesh hath his wor̃me and consumer, sithens I may truely say that euery part of euery Lily of flesh hath his diuerse wor̃ms and consumers. The head hath the *Apoplexia*, the *Epilepsia*, and the turnabout sickneſſe, the eyes haue the *Opthalmia* and the *Mengrim*, the necke hath the Palsey and the conuulsion, the nose hath the *Polipus*, the pallat hath the *vuula*, the gũmes haue the *canker*, ỹ tæth haue the toothach, the throate hath the *angine*, the toung hath blisters and swelling, the stomake hath the motiue cause of the cardiacall passion, and muthering rewmes (the studentes sickneſſe), the sides haue colickes, stitches, & prickling pleurisies, the reines haue the stone, the legges haue dropsies and crampes, the fæte and handes haue the knobbed gout. Besides that the Lily

of

of flesh hath wormes of mynde & wormes of conscience, many wormes and sore wormes. The Lily of grasse hath hys own worme, and the Lily of flesh hath his thousand wormes: the Lily of grasse can not liue from that one worme, but will be smitten of it, nor the Lily of flesh shall scape all these wormes. Agayne, all the grasse Lilies are dead and gone that haue growen on the face of the earth, and all flesh Lilies are dead that liued vppon this earth. Abraham Gods frend, and Noah that walked with GOD, Aaron full of dignitie, and Moses full of authoritie, holy Melchisadech, and iust Iob, strong Sampson, and huge Ogge, vaunting Goliah, and disdainfull Senacharib, fayre Absolon, and sweete louely Ionathas, wyse Salomon, rich Cresus, and wealthy Crassus, lucky Pompey, victorious Iulius, riall Augustus, and triumphant Emelius, all these haue had a time like a Lily, and dyed in time like a Lily. They haue had the spring of their budding, and the sommer of their blossoming, they haue likewise come to the Autumne of theyr parching & the winter of theyr perishing. O all ye, all ye men, that draw breath vnder the cope of the skies,

ye

ye spring vp like Lilies, and goe downe like Lilies, ye flourish like Lilies, and deflower like Lilies. Pindarus sayd thrise, *Mãmea, Mãmea, Mãmea.* Ieremy cryed thrise, Earth, Earth, Earth: so I, Lilies, Lilies, Lilies, and then a second time Lilies, Lilies, Lilies, and for that I would haue it remembred, I cry agayne, Lilies, Lilies, Lilies, and then thus, O men, O Lilies, O men, O Lilies, O men, O Lilies. O field grasse, O flowers of decaye. Yet came Christ among such Lilies to gather vp such fleting flowers of flesh, and to be conuersant among his spicery.

The duety of the world and church is, that when they are tolde where he is, they should make after him and seeke him. He is not now in the spicery and Lilies of this earth, that is, among the sonnes of men: he is not in personall presence, as the papistes or Vbiquitaries fayne him, but he hath ouertaken the heightes of heauen, and standes where Steuen saw him, & where Esay saw him, among Angels and Archangels, and all the glorious millions of his saintes, him selfe more then most glorious. There seeke him, seeke him, there, (O world) and

together

together make after him. And in déede some part of the worlde doth séeke Christ, and are in a kinde of quest and enquirie of Christ, but not in a like sort and after one fashion: some séeke him with staues, and with lanternes, like the vilanous Iewes to beate him and buffet him, to canuas him and kill him. So séeke thée (O Lord Christ) the Spanish Inquisitors with staues and with tormentes: So many a proud Nimrod doth hunt thée, and séeke thée. Agayne, some séeke him like Iudas for money & for wealth, and to get vauntage by their so séeking: but (Lorde Iesus) those shall or neuer finde thée, or be flung flat on their backes when they find thée. And yet (Lord) tw, there is an other kinde of people that séeke thée. Lord we read that Ioseph and Mary did séeke thée *Dolentes*, that is, mourning: so we séeke thée in these dayes of teares, agaynst so many dangers, agaynst so many oppro-bries, in so diuelish a generation, in so combersome a worlde, in so straite a way, in such contrary law of our mem-bers and of our spirites, in such haling backe of the worlde and worldly frenship,

that

that *dolentes quærimus te*, (alas good Lord) with great hart breake, we seke thee. Lord geue strength to our fayth and kindle courage in vs, to make after thee and seeke thée. Lord if we seeke thée, thou hast promised we shal finde thee: all thy words are truth it selfe, therefore we will make after thée and seeke thée. We reade that Ioseph and Mary sought thée with sorrow, but founde thée with ioy. We know (Lord) that the griefes of this iorny are nothing worthy the ioyes that thou yeldest to them that haue founde thée. He that had his eares full of the world, and hys armes full of the world, and his belly full of the world, and his eyes full of the world, and all the best pleasing pleasures in the world, he hath cryed out agaynst them, vanitie of vanities, and all is but vanitie. O Lord, all other thoughtes are vayne, and most extreame vayne. O thou only worthy to be sought, and none but thou worthy to be foūd, height nor depth, heate nor colde, egde nor poynt of sword, foe nor frend shall neuer preuayle against vs, but we will make after thée and seeke thée. O that we may finde thée: graunt

Salomon.

(O

(O good Lord) that we may finde thée. He that hath founde thée, hath found the Shiloh and Messias of the whole world: he hath found the Lyon of the tribe of Iudah, that is able to master all the beastes of the field: he hath founde a rocke, a buckler, a shield, and a horne of health, and one that will lift vp his head, so that he nede to feare foes no more: he hath founde that pearle which a wise man would sell all that he hath to buy, so that he nede to bestow his loue vppon no Iewell els any more: he hath foũd the Lambe, after whom he shall for euer walke in innocency in white apparell, so that he shall not be troubled with rebellious motions of his flesh any more. He hath founde the healthfull tree of life, in the midst of Paradise, so that he shall not see death any more: he hath founde hym out, of whose belly gush flodes of life yealding waters, so that he shall not be dry any more: he hath founde him that will wype away all teares and all infirmities, so that he nede not to be drouzie and heauy any more: he hath found hys owne wisedome, hys owne sanctifica-

tification, his owne Justice: he hath founde the strong God, the only wise God, the Lord of worldes, the Prince of peace, the father of eternitie, the glorious Angell of the great Counsell, to whom, with God the Father, and God the holy Ghost, three persons and one God, be all honour and dominion both now and euermore. Amen.

(:)

Erant vterq; nudi, Adam & Eua, & non erubescebant.

They were both naked, *Adam* and *Eue*, and blushed not.

TO the opening of thys matter (right honourable and Christian presence) I can not mutch speake, except I shoulde tel you a great long story, how that Adam and Eue were first planted and placed in Paradise. What a rich thing Paradise was, what a pleasaunt thing it was, what saftie Adam and Eue liued in, what blessednes they liued in: yea and in so great good case and integritie, that they being euen at the worst, that is, euen starcke naked, néeded not to blushe. But neither néede I say any thing more, neither will I. And me thinke euen fitly inough of it selfe without further exposition, my matter may suffer a diuision. And I know no fitter diuision thē if I should first speake (because

the text sayth: Adam and Eue were both naked, and blushed not) first who was naked, then what it is to be naked, and thirdly, the effectes of being naked. Which in a cleare and crimeleſſe conſcience, is, not to blushe, and in a criminous conſcience, is, to blush. Now, when I come to tell who was naked, I say that Adam & Eue were naked, and I will not make one particular treatiſe of Adam, and another of Eue, but as the Scripture in the first Chapter of Geneſis calleth the man and the woman Adam, and as they were man and wife together, ſo ſhall they be one together for me in this treatiſe. Otherwiſe, if I ſhould talke both of Adam and Eue, and bee but ſo large as I well mought, it would not be very well, for the ſeaſon is very colde, and I moſt ſickly to ſpeake, and beſides that, our ſcantling to preach in the Court is a moſt ſhort ſcantling. Now, if ye aſke what it is to be naked: I ſay it is to be without armour, it is to be without apparell, and ſo ſayth Chryſoſtome, and ſo Muſculus. The effectes of being naked, is to blush or not to blush, ſo ſayth thys text on one part, ſo ſayth reaſon, and ſo ſayth a Greeke Sophiſt

The deuiſion.

phist writing hereupon. But before I shall proceede to make further speech in thys processe, I shall pray you most hartily to assist me with your deuoute praiers, to be deliuered vp to the throne of our almighty father in heauen. In which prayer. &c.

Adam and Eue were both naked, and blushed not.

Now, it is not to aske me who was naked, for I haue cõcluded to say that Adam was naked. And what is Adam to be expounded? Adam is redde earth, man is redde earth. Here then falles out to be considered the baseneſſe and badneſſe of mans metall. Here then first in the very thresholde of my sermon, let vs see, that euen as the earth by his naturall course is borne downeward, and is loweſt of all elementes: so man borne by the tallent, and motion of his flesh, is beyond horse and Mule, and is by the Prophets warned to learne wisedome by the Swallow, by the Ant, by the Spider, by the Ore, by the Asse, and almost by all the beastes in the field. Man is base earth. Dauid speaking contemtuously of Gods ene-

The first part, who is naked.

The baseneſſe of man.

mies, likeneth them to the dust before the face of the winde. The Prophets to bring downe the lookes of the proude worldlinges, do call them the sonnes of the earth. Dauid saith, that their honour shall licke the dust. In Genesis ỳ most base and contemptible Serpent, to fill him yet more full of contempt, was enioyned to eate the dust of the earth. Such base dust as is driuen before the face of the winde, which the vngodly do licke, which the Serpent doth eate, euen such dust is Adam, such dust is man, such dust are all men: and harken to it all men. Rich men are ritch dust, wise men wise dust, worshipfull men worshipfull dust, honorable men honourable dust, maiesties dust, excellent maiesties excellent dust. Serah that had a thousand thousand men, and Xerxes that made ỳ sea land with ships are both of them dust. Alexander that called him selfe Gods sonne, was dust. Senacherib that wrote him self the great king, was dust. The Bishops of Rome that write thẽ selues Ενλαβέςοὶ, ευσεβεςάτοι, θεοφιλαςάτοι, θεοσεβεςάτοι, ἁγιοτάτοι, οσιοτάτοι. All these be dust. The Latin Doctors that call thẽ selues authenticall doctors magistrall

All is dust.

magiſtrall doctors, ſeraphicall doctors, and irrefragable doctors, duſt. He of Rome that called him ſelfe moſt holy, moſt bleſſed, Gods vicar, Chriſtes pewfellowe, more then a mere man, and many great names, duſt. Man is duſt, all men are duſt. And beſides that all men be duſt, and baſe and badde duſt, yet there is a further thing, that in this duſt of theirs they are full of miſerie: And therefore where as in the Hebrue toung a Bée hath her name of the order of her working, and an Adamant for ſtrokes bearing, golde for being yelowe, a Graſſehopper for eating, a Lambe for hauing ſoft woll, a Doue for ſuppleneſſe, a Horſe for hynning and iolitie of his head, a Serpent for curious marking, and an Ant for gnawing, man hath but two names, and ỹ one is Adam, that is, redde earth: the other is Enoſhe, that is, miſerable. And ſo theſe fathers almoſt in that order that I will rehearſe them, called their ſonnes. Seth called his ſõne Enoſhe, that is, miſerie. Enoſhe called his ſonne Cainan, that is, lamentation. Cainan called his ſonne Mathuſalem, that is, pearſing death. Mathuſalem called his ſõne Lamech, that is, pouertie.

In this our duſt is much miſerie.

Lea called her ſonne Bononi, that is, my ſadneſſe. Theſe forefelders had foretaſted in their own bodies the miſeries of mans nature, and not doubting but their ſonnes ſhould taſt of the ſame, they ſhope them names according. But if men will not beleue by their own erperience, that men are miſerable, then let men liſten to the voyces of men. Abraham ſayth now and than: *Domine tu viuificasti me*: Lorde thou haſt quickned me. If Abraham were now and than quickned in his life time, then Abraham through miſerie was now and than dead in his life tyme: then Abraham had his part of miſerie in his life time. Father Iacob ſayth: *Dies mei pauci ſunt & mali*. i. My yeares are but a fewe, and thoſe full of miſerye. Dauid calleth him ſelfe a dead dogge, the ſonne of death, a woyme and no man, a wretch, and one that is crooked euen to the end: one that hath his loynes full of illuſions, and no health in all hys fleſhe. And generally of mans miſerie he ſayth: The dayes of our yeares in them ſelues are three ſcore and ten yeares: but if one rub out whileſt fowerſcore, whatſo euer is more, it is but trauell & ſorow.

Ieſus

Iesus the sonne of Sirach pronounceth in many wordes vpon mans miserie, but I will make them short: *Occupatio magna* (saith he) *creata est omnibus hominibus. &c.* It is a great adoe that all men haue in this worlde, and a heauie yoke there is vpon all the sonnes of Adam, euen frō that day that a man commeth out of his mothers wombe, vntill that day that a man returne vnto his common mother the earth: from him that weareth purple and beareth the crowne, downe to him that is clad with meanest apparell, there is nothing but garboyle, and ruffle, and hoysting, and lingring wrath, and feare of death, and death it selfe, and hunger, and many a whip of God. Salomon sayd, that he was wery of his life, because that all that euer he saw vnder the Sunne, was nothing but vanitie, and griefe of the ghost. Iob sayd, that he had vaine dayes, and toylesome nightes: When I sleepe (saith he), I say, when shall I rise, and then againe must I looke for night, and be filde with sorrowe whilest it be darke. The Prophet Elias sayth: I haue liued inough, I pray thee Lord take away my *Eccles.* 40

life. Ionas say: It is better for me to die then to liue. Ieremy cursed the day that he was borne. Our Sauiour Christ was sene often to wæpe, but neuer to laugh. Paule sayd: Miserable man that I am, who shall deliuer me from the prison of this death? Augustine telleth of pitiful tragedies past in his youth whilest he and his mother Monacha wãdred vp and downe. Hierome writing of his life with his Monkes, sayth that there was sorrowes in his face, and Icicles from his lippes, with continuall sorrow. Origine is thought of some to haue dyed for pure harty sorrowe. Basill was made olde, and vnprofitable before his tyme, for Gods Church, for trauell, and for sorrow. Chrysostome calleth the daies of his life, the daies of hys sorow. Nazianzene saith in his Epigrãmes, that his earthly body dyd beare downe his heauenly soule, and asketh wherfore his mother did bring him forth into so blacke and miserable a day. Barnard in his second booke of consideration writeth on this fashion: *Consideranti quid sis, occurit tibi homo nudus et pauper. &c.* Considering with thy selfe what thou art, there comes before thine eyes

eyes a man, naked, poore, and miſera-
ble, mourning that he is a man, blu-
ſhing that he is naked, weping that he
was borne of a woman, for therefore
he was a ſinner, lyuing a ſhort time,
and therefore he is fearefull, repleni-
ſhed with many miſeries, and therfore
he weepeth, and is a wretch. And verily
and in dæde he is full of many & manifold
miſeries: the miſeries of the body, the
miſeries of the hart, miſeries in doing,
miſeries in ſuffering, miſeries whileſt
he waketh, miſeries whileſt he ſleapeth,
miſery it is to what ſo euer he turnes him
ſelfe. Alas, Alas, euery ſonne of Adam,
is but to much miſerable. Neither can
Adam, or Adams ſonnes continue yet,
or goe on in this miſery, but they muſt be
deliuered of that baſe and bad earth, and
of this miſery: that though they of their
owne folly did delight in it, yet it muſt
nædes be ſo that there muſt bee a ſepe-
ration. All is miſery that they do en-
ioye, neither can they long enioye that
miſery. They are aſhes, and they muſt
returne agayne to aſhes. Iob ſayth: that
our houſe of clay and our foundation
of earth muſt be broken vp. Paul ve-

Man can not cõtinue in his baſe miſery.

ry

ry learnedly doth call the day of his death the day of his dissolution. Dauid sayth: that man must goe agayne into his dust. Dauid dying sayth: I do go the way of all earth. And do not thinke that because I say Adam is red earth, and it is sayd that Adam is ashes, and shall returne into ashes, therefore none but red earth and red men shall dye. Of a truth it is so that Adam (that is red, earth) and Melanchthon (that is, blacke earth) and Leucthon (that is, white earth) must dye too. They must all learne to treade the way of al earthes. Yea (Madams) thinke it to be so as I say. Red earth, black earth, and white earth must go Dauids way. Yea verely rosiall coulers, and crimson chœkes must go Dauids way, must go the way of all earthes. Thinke vpon your death, and vpon the next life, for ye must dye, ye must dye, there is no remedy. Dauid and Iob prayed God to remember them, because they were earth and ashes. God him selfe doth pray, and warne this forgetfull world to remember thē selues, that they are earth and ashes. It is sayd: remember thy last end, and thou shalt not sinne euerlastingly. But I warne

men

men to remember they? beginning, and they shall not sinne euerlastingly. For then they shall be burthened with the remembraunce of the baseneſſe and badnes of their metall: they shalbe burthened with the remembraunce of the misery in their base and badde mettall, and so be driuen for reliefe to Christ the refresher, and all that come vnto him he will not cast them out. And thus much vpon that poynt, who was naked.

The second part what it is to be naked.

Now, let me say a while, what it is to be naked. It is, as I sayd, to be without weapon, to be without weede. So was Adam in his first state, so was Adam in his best state. And here the Anabaptistes (a people full of frensie and furor) would be glad to helpe them selues in their fancie, that no man ought to weare weapon, because that Adam in state of innocencie wore not weapon. And besides that that they haue this argument, lest they should seme to be empty handed, they alledge further reasons of this probation: as thus out of Esay: Mine is the vengeance, & I will requite them. Agayne, out of the sayd Esay: that Christes kingdom is like ỹ waters of Shiloah, which waters do run quietly and wo out hurly burly.

The Anabaptistes reasoning agaynst warre.

Agayne

Againe, out of Michah: that ſperes ſhall be turned into ſhares and ſwordes into mattockes. Agayne, out of our Sauiour Chriſt: If any man geue thee a blow on the right ſide, turne thou the left ſide. Agayne: He that ſmyteth with the ſworde muſt periſh with the ſword. Agayne: Let not the cockle be pulled out till the harueſt time. Agayne, out of S. Paul: our weapons are ſpiritual weapons. But ye ſhall haue anſwer to theſe argumentes out of Auguſtine to Marſellinus in the fifth epiſtle, and to Fauſtus Manichæus in the 22. boke, and in Chryſoſtome vpõ theſe wordes: do not reſiſt the euill. For I can not now my ſelfe ſtand vpon them, and theſe reaſoners them ſelues are ſo vnreaſonable, and ſo voyde of all credit, that to name them and their arguments, is to diſcredit them and their argumentes. And in dede it is eaſy to proue the contrary doctrine to theyrs. For Eccleſiaſtes ſayth: *Tempus belli & tempus pacis:* A time of warre and a time of peace. Dauid ſayth in the 144. Pſalme: Bleſſed is God which teacheth my handes to fight, and my fingers to battayle. Dauids fingers were fighting

Reaſons for warre.

Pſal. 144

fingers

fingers, yet Dauids fingers were holy fingers. In the booke of Kinges, Dauid sayth to Saul: thou fightest the Lordes battayles. And Abigail sayth to Dauid: thou fightest the Lordes battayles. If some warres be Gods warres, then all warres are not forbidden. The Baptist doth seeme to allow of souldiers, for he geueth them rules of life, as that they should smite no man, and that they should be content with their owne wages. Paul would haue him selfe led to Cesaria by strength of souldiers. Our Sauiour doth say: Geue vnto Cæser that which is Cæsers. That which was geuen to Cæser was tribute geuen to finde souldiers, as Augustine doth often say. Now, reasons why there should be weapons, there be many. But this is the speciall reason which the Cantons, where euery man weareth a weapon, alledge for their so doing: that the magistrate and countrey may be assisted and defended. And if it be so, that euery man do weare weapon, and ought to weare weapon for the magistrate, and ought not onely to weare it, but also to draw it at the magistrates voyce, and to do as it is said in the 3. booke and 4. chap. of

Esdras

Esdras: If the the king alone say do kil, they do kill: If he say, do forgeue, they do forgeue: If he say smite, they do smite: If he say, banish, they do banish: If he say, cut vp, they do cut vp. I say, if the people ought thus to doo for the prince and magistrate, to draw their weapon in his cause, and to lay downe their life at his foote: how much more ought the magistrate for his owne cause, and for all their causes, to beare weapon, & not to beare it in vayne: but to purpose. For some one stroke, at some one time, to some one person, from the princes hand, doth let many thousandes of buffets, and blose, which otherwise must be dealt els where, beare them of who can. But they will tel me, which they tell the prince commonly, that she hath a goodly amiable name for mildnesse, and that now to draw the sword in this sort were the losse of that commendation. It is to be hoped that notwithstanding the loue, and delight in names and titles, that the prince will doo no more then that which by Gods word she can, and to the health of her selfe and her countrey she may. These great meruei-

lers

lers at mildneſſe, muſt remember that mildnes to ſome is oft times vnmildnes and crueltie to many other. And I dare warrant the prince this, before God and man, that it is both good policie and good diuinitie, to puniſh Gods enemies, and her enemies: and that her maieſtie puniſhing euen to the vttermoſt Gods enemies, ſhall neuertheleſſe by Gods word reteine the name of a mild, and mercifull prince. She may be iuſt & ſeuere, and yet ſhe may be mercifull, and mild: this is it that I will defende. It is good policy to puniſh them, as I thinke. Vliſſes in whom the poetes did fayne to be a whole ſorme of policy, when Troy was taken and Andromaca mother to Aſtianax was a great ſuter that the boye ſhould not be caſt downe headlong from the turrettes top, & that he ſhould not be put to death: of truth woman (ſayd he) thy teares do moue me much, but yet the teares of al my country women ought to moue me more, to whom this boye in time may bring much indamagement. In this ſaying is two argumentes: the one: the teares of moe ought to moue more: the other: the teares of countri-

Policy & diuinitie would haue miſedoers puniſhed.

folkes

folkes then of foziners, of true subiectes then of false rebelles. Thus thought Vliſſes, thus thought wiſe Vliſſes. It is to be thought that now to her maieſty there wil be mourning, & moning foz husbādes, and ſonnes, foz kinſmen, and frendes, mens eyes will be moyſted with teares, and wemens chēkes will be bedewed: but the pzince ſhall dw well to remember that Vliſſes ſayd: The teares of moe ought to moue moze, and a greater regard ought to be had to the teares of thoſe that be loyall and ſubiect, then of theſe that be ſtubburne and rebellious. And as it is gwd policy to puniſhe this miſliued folke: ſo it is gwd diuinitie. Artaxerxes wzyteth to Eſdras after thys ſozt: *Omnis qui non*
1. *Eſd.* 7. *fecerit legē Dei tui et legem regis diligenter &c.* Who ſo euer (Eſdras ſayth he) doth not the will of thy God, and of the king with diligence, let him haue iudgement without delay, whether it be vnto death, or to be rooted out, or to haue his goodes confiſcat, or to be put in priſon. Pzilon was the leaſt puniſhment that Eſdras ſhould put them to: Pzilon is the greateſt puniſhment that we can get them to, yea, and ſo eaſy,

and

and so gentle a kinde of prisonment, that it is much better and wealthier then many of our liberties.

And now to speake of that, that ỳ prince may be iust in punishing, and yet be still called a milde, and a mercifull Prince, it is sayd of Dauid: Lorde remember Dauid and all his mildenesse. Yet in the 101. Psal. ths sayd Dauid doth say: In the morning I did kill all the sinners of the earth, that I might destroy from the Citie of God all that do euill. Dauid destroyed all Gods enemies: her Maiestie hath destroyed none of Gods enemies. Dauid did it in the morning of his kingdome: it is now farre forth dayes since her Maiestie beganne to raigne, and yet it is vndone. Dauid thus doing was a man according to Gods hart. Let no Prince loke to haue Gods hart, if he do the contrary to Dauid. And if a Prince lose Gods hart, he loseth more then mans hart can thinke. It is sayd of Moses, that he was the most milde of all men that euer taried in the earth, yet Moses killed an Egyptian that molested his coũtreymen: and Moses when the golden Calfe of Idolatrye was erected, willed them to arme

The prince may punish iustly, and yet be milde and mercifull.

Psal. 101

their handes, and to hide their swordes in the flesshe of their neare kinsmen, and to make hauocke of their liues: And so there was killed three thousand, and Moses said they had made holy their handes to God. The mildest man that euer was in the world thus behaued him selfe to Gods enemies, and notwithstanding the iust punishment of all these Idolaters, Moses shall euer kéepe still his prayse, and be called iustly milde Moses. Salomon that was so milde in his lawes, and so milde in his sawes, when as an euill hauty harted subiecte named Adoniah, through feasting and bancquetting, & popular behauiour, had strengthened him self in frendships, and partly through kinsmen, and partly through frendships, being drawen into a great spirit to gape for the crowne, had gotten the kinges owne mother to speake for him to marry the Sunamite, by whom he might make title to the crowne: then milde Salomon thus answered his mother: God do so, and so to me, if Adoniah haue not spoken this worde agaynst hys own life. Now therfore, as the Lorde liueth, which ordayned me, and set me on the seate of Dauid

3. Reg. 2.

uid my father, and made me an houſe, as he promiſed, Adoniah ſhall dye this daye. And he ſent by the hand of Banaiah the ſonne of Iehoiada, and he ſmote him that he dyed. Salomon can not abide that Abiſag ſhould be aſked to wife for Adoniah. For, geue him that wife, and geue him Salomons kingdome. Abiſag is no wife for Adoniah, Abiſag is no wife for Adoniah. Thus, Salomon was wiſe, yet Salomon coulde puniſhe. King Dauid him ſelfe ſayth, that his ſong ſhould be of mercy and iudgement: ſo that that muſicke ſtandeth vpon two ſtringes, mercy one, and iudgement the other. King Dauid touched both the ſtringes, and ſtroke them both, and therfore in his regiment there was a good muſicke. Our Prince hath yet but ſtricken ỹ one ſtring, and played vpon mercy: but if ſhe would now ſtrike vpon both the ſtringes, and let her ſong be of mercy, and iudgemẽt, then there would be a goodly muſicke in her regiment, & all thinges would be in a much better tune then they now are. S. Ambroſe in his booke of Offices ſaith: *Beatus qui tenet manſuetudinem & rigorem. &c.* Bleſſed is he that keepeth both milde- *Pſal.* 101

 neſſe

neſſe and rigorous iuſtice, that by the meanes of one, innocencie be not oppreſſed, & by the meanes of the other, diſcipline be kept. Gregory ſayth: Let ſo rigour rule mildeneſſe, and ſo mildneſſe beutifie rigour: let the one ſo take his commendation frō the other, that neither rigour be to rigorous, nor mildeneſſe to looſe. Though I do not like the Councell of Trent, nor cā ſpeake any great good of the Biſhop of Bipont, becauſe he is Papiſticall, yet for the execution of ſtraite iuſtice, doubtleſſe he ſpake there thus very worthely: Where (ſayth he) ſeueritie goeth in looſeneſſe, there edifying goeth into deſtruction, cuſtome into corruption, lawe into contempt; mercye to be laughed at, godlineſſe into hypocriſie, preaching into ſilence, God into the Epicure, and the ſauour of liſe into the ſauour of death. Nazianzene ſayth, that onely force of diſcipline will compreſſe rebels. And I do verily thinke that as Eleborus doth beſt purge the head, Aloes the ſtomacke, Tamariſc the ſplene: ſo diſcipline is the beſt purger of the weale publicke. Ben ſira an Hebrician, in his morall pre-

In his Morals.

ceptes

ceptes sayth thus: Correct a wise man with a nodde, & a foole with a clobbe. If these Northren rebels had had any sober witte in their head, by this time so many noddes, and so many nots, would haue stayed them. But it is well inough considered, I thinke, of those that haue most cause to cõsider it, that nodding will not serue, nor becking will not serue, nor checking will not serue, therefore it must be a clobbe, or it must be an hatchet, or it must be an halter, or something it must be, or els of a suretie some of their heades will neuer be quiet. As it is true, that two and two make fower, that when the sunne is in the middest of the heauen, it is nonetime, that euery part of the circle differeth equally from the center, that when the sunne riseth it is morning: so it is infallible true, that no perfect Papist cã be to any Christian Prince a good subiect.

Euery one that is a good subiecte must be vpon a right conscience a good subiecte: But all those of the Papistrie haue their cõsciences sered with that hot iron wherof Paule speaketh, they haue adust and corrupt consciences: therefore they can be no good subiectes.

The first reason.

Papistes can not be good subiectes.

The second. Againe, who soeuer will be a subiecte for conscience sake, as all true subiectes must be, that conscience must be enformed by the worde of God: the Papistes are not enformed by Gods word but falsly enformed: therefore they can not be true subiectes.

The third. Againe, he can not be a true subiecte that can lose him selfe from his dutie to his Prince when he list: but the Pope at all times will dispense with his, and discharge them of all duties to all men: therfore they can be no good subiectes, but by the Popes permission are subiectes or not subiectes, and play at vnder and ouer with their Princes as they list.

The fourth. Againe: No man can serue two masters. The Pope is one master, and the Prince is an other (for their lawes be in diuers pointes quite contrary) therefore he that will be a perfecte Papist, must nedes be an halting subiect to our Prince.

The fifth. Againe, they holde this for vnfallible and vnsuerible, that, *Fides non est seruanda cum hæreticis:* troth is not to be kept with heretickes: But our Prince is a Gospeller Prince which they call an heretick: therefore they meane vnfallibly not

not to kepe any troth with our Prince.

Againe, both they and we holde this, The first.
that none ought to kepe company with any excõmunicate person: But her maiestie selfe is excommunicate by the Pope, and they thinke in conscience ỹ the Pope can not erre: therefore their conscience, whilest they are Papistes, will not let thẽ thinke the Prince worthy of their company: then they will not be her subiects, and her vassals, as in dede they ought to be.

The worst traitors to God, and most rebels to the Prince, are those Papistes. Upon them therfore first, and principally let her draw out her sworde, and by Benairas counsell, sith they be so great fooles, and will neuer learne their dutie, let them in Gods good name feele the punishment of a clubbe, an hatchet, or an halter, and in so doing, I dare say God shall be highly pleased. And thus much of being naked one way, that is, to be without armour: of bearing of weapon: of fighting: of ỹ prince to draw forth her sworde: that mildnesse and iustice may kisse one an other, and be in one personage right well, that policie and diuinitie woulde haue Gods and the Princes enemies punished: that the Pa-

pistes are those chiefe enemies, and therfore first to be punished.

That Adam was without apparell.

And now will I speake that Adam was naked without apparell. And here it shall not be needefull to confute the Anabaptistes, that would haue men to go naked, because Adam was so in ỹ first & best state of mã. I nede not to busie my selfe in this point, because our Sauiour him selfe went apparelled in this worlde: for we read of a woman that touched the hemme of his garment. And Peter, like a good shamefast man, when he had bene a fishing with his coate of, he dyest him selfe, and so came to our Sauiour. The vse of apparell is very lawfull, and the abuse very vnlawfull. And because I do vndertake to speake of apparell, and in the Court of apparell, the Court will loke that I should handle the matter somwhat solemnly: but not hanging on the courtes dome in diuinitie. I will go forwardes (in dede) to speake of apparell: and to begin, I wil diuide. All apparell is either Churchly, or ciuill: Touching churchly apparell, after a fashion it is ordered. Touching ciuill apparell, it is either for warre, or peace. Warly appa-

Apparell diuided.

rell

rell I haue ſpoken of in that braunch of my ſermon going before. Then, to ſpeake of ciuill apparell, in peace: that is, either abroad, or here in the princes houſe. To ſpeake of apparell, or thinges abroad, as they do not moue the eye, becauſe we ſée them not: ſo neither cõmonly the minde, becauſe we marke thẽ not. But to ſpeake of thinges here preſent as the eye doth ſée it, ſo haply by Gods grace your mindes will marke it. And now I haue made but a poore remainder to my ſelfe to ſpeak of. For what haue I left my ſelfe to ſpeake of? Agaynſt the abuſe of apparell in the princes houſe. And they make it doubtful, whether I may ſpeake agaynſt that, or no. For all thoſe that be in kinges houſes do accompt of them ſelues as exempt perſons from controlement of preachers, and they will ſéeme to be priuiledged from the xj. chapter of Saint Mathew: where it is ſayd: They that weare ſoft clothing, are in kinges houſes. *Mat.* 11. But, me thinkes our Sauiour Chriſt hym ſelfe ſhoulde not haue ſéemed to ſpeake theſe wordes to ſerue theyr turne that be in kinges houſes. For me thinkes he ſhould reaſon thus: Iohn the Baptiſt

eateth wilde hony, and is clad in hard apparell, and not such soft raiment as these tender courtlinges do weare: therefore it is likely that Iohn is no rede, but a constant man in religion. An other argument may be drawen fitly by this. Courtiers in kinges houses do weare soft and delicate apparell, and fare not so hard, nor weare not so heard as Iohn doth: therfore these milkesoppes are likely inough to proue redes, (if they come vnder dureſſe) and not hard rockes in religion. If I reason with Christ, I may properly thus reason: and if I should reason without Christ, me thinke you Christians should haue no further delight to here me reason. But let me take some further paine with this proposition. Those that be in kinges houses do weare soft apparell: *ergo* they may weare soft apparell. If those that be in kinges houses be logitians, they will neuer let this goe for an argument. For what an argument is this: It is wrong in a kinges house: therefore it may be wrong. Or thus: It is done in a kinges house: therefore it may be done. Many thinges haue bene done in kinges houses, that might not be done,

Practises in kinges houses are not presidentes.

and

and then this argument is naught.

In king Abimelechs house, Abraham so godly and worshipfull a father, coulde scarsely be admitted to the kinges presence, to deliuer vp his wordes to the king selfe, because peraduenture he had not courtly port inough about him. In king Pharaos house, Ioseph sware by the life of Pharao, and therefore it was likely that the rest of the courtiers sware lusty othes round about the court. In an other king Pharaos house, Iannes and Mambres wrong and shouldered at the truth, and were borne out by the courtiers to do so still. In king Alexanders house, there was one Philalexander, and an other φιλοβάσελυτ, one loued Alexander well, the other loued the king, one loued the man well, the other the mans honor well: but he that loued the man well, bare downe him that loued the mãs honor well, euen to the hard walles. In king Dauids house, Ioab abused ỹ kings fauor to bring in Absolõ a ranck traitor, which after had like to haue ben an vtter neckebreake to the whole state. In king Ezekias house, Ezekias him selfe layd his hart to his golde, and thought it an hea-

uens

uens bliſſe to ſuruey his iewelles. In king Nabuchadnezers houſe, the dyet was ſo much, that Daniel was fayne to draw him ſelfe a ſide to an other kinde of table. In king Achabs houſe, the prophet that came to geue the king counſell, was taken by the ſleeue by one of the courtiers, and demaunded in Gods name, who ſhould make him the kinges counſellor. And generally in kinges houſes, of the preachers this is true which Martial the poet ſayd of his friendes: My frendes, ye wil me to ſpeake the truth, and enbolden me to ſpeake the truth. The truth is this, that you cannot abide to here the truth. In king Herodes houſe, my lady Herodiada could commaund halfe a realme, for ſoting and friſking. Amos ſpake of thoſe in kinges houſes in his 6. chapter, when he ſpake thus: ye that ſleepe in beddes of Iuory, and play the wantons on your conches: ye that warble to the tune of the Viall, and quaffe of wyne by whole goblettes full: ye that ſupple your ioyntes with the beſt kinde of oyle, & haue no carke vpon the ſmart of Ioſeph. In kinges houſes cõmonly be ſuch

The condition of all Preachers that preach the truth.

Amos. 6.

kinde

of the time. But I will shew them of a better new apparell, and if they once take conceite in that, they will easely here vs speake agaynst these trifels, and esteme them as trifles. And though it be but one sute of apparell, yet I wys it is better then all the gorgious wardrobes that be here in our Quénes court: and Tertullian hath shaped them that sute. In hys booke of the attire of women he writeth thus: *Prodite vos feminæ. &c.* Come ye forth ye wemen, hauing your bewties bettered with the helpes and ornamentes of the Apostles, taking whitlines of simplicitie, & rednes of shamefastenes, hauing your eyes paynted with shamefastenes, and your spirites with secresie, putting into your eares the word of God, tying to your neckes the yoke of Christ. Put vnder your neckes to your husbands, and ye shalbe well apparelled. Haue alwayes what to do in your handes, and fasten your feete at home, and ye shall be better liked of, then if ye were in golde. Clad your selues with the silke of sinceritie, with the satten of sanctitie, with the purple of probitie: Thus prune & pricke

ye vp your selues, and God him selfe shall become your paramour. Concerning both mens, & womens apparell, this may be sayd. Saint Paul sayth: God made meates, and God made the belly, and that God will destroy both the meats, and the belly. So say I: God made apparell, and God made the backe, and he will destroy both the one and the other. Yea, those heades that are now to be sene for their tall and bushy plumes, and that other sex that haue fire fresh golden caules so shéne and glosing, geue me but an hundred yeares, nay, halfe an hundred yeares, and the earth will couer all these heads before me, and mine owne to. And thus much of apparell.

And now of the effectes of being naked: which is to blushe, or not to blushe. The cleare and crimeleſſe conscience doth not blushe. A criminous conscience doth or should blushe. So Adam afterward blushed, and the Publican durst not lift vp his eyes. And Paule writeth of the sinnes of the Romanes: *In quibus nũc erubescitis.* For which sinnes ye Romanes do now blush. Iesus the sonne of Sirach saith, that we should blushe of whoredome before fa-

ther

ther and mother, to make a lye before a prince, to sinne before ỳ people, to offend before the congregation, to do vnrighteously before a companion or frend, to be reproued for geuing or taking, to lye with a mans elboes vpon the bread, not to salute one that hath saluted, to loke vppon harlots, to turne away thy face from thy kinsmen, to loke vpon other mens wiues, to trifle with maidens, to take and not to geue, to vpbraide thy frend with that thou hast geuen, to brute fames abroad, or to disclose secretes. These thinges (sayth he) are shamefull thinges, and matter of blushing. More then these thinges he doth not rehearse. But the catholicke and common corruption of this world doth yeld forth farre many moe blushing matters, and mutch greater blushing matters. O, if I should go about, to bid all states & sortes of people to blushe: and if I should do it, as it should be done, & in so many pointes as I should bid them, I should finde it a to to colde occupation, and a dede of least thankes: but of that I least recken. But I say very truely, that if my flesh were flesh of stones, if I had that ruffling toung which Esay had, or that noble eloquence

which Nazianzene had, or that heroicall spirite which Martin Luther had, If my toung were many tounges, & my mouth an hundreth mouthes, if my voyce were of good strong iron, and my sides of steddie brasse, yet it were in vaine for me to vndertake to make a great number of enormious malefactors to blushe, so graceless are their foreheades, and so vntaught to blushe. Howbeit to those that be of a more honest nature, and prone to repentaunce, I will make most fayre besechinges, and pray them most hartily, to remēber their manifolde former sinnes, the filthinesse, vglinesse, and vncleannesse of sinne: to blushe at that which is past, and to be ashamed of that which shall come. And I will tell ye one generall way, the which if ye take, ye shall not blushe, neither in this life, neither in that day when shame and confusion shall come vpon the wicked: if ye take it not, blushing and confusion of faces shall be yours for euer, and that is out of the Prophet Dauid: *Tunc non erubescā cum respexero ad omnia mandata tua:* Then shall I not blushe (sayth he) when I haue a regard to all thy cōmaundementes. To him that would auoyde

auoyde that shame, then the which there is no greater punishment, he must not be a mongrell, or a meane man, but he must runne to all the commaundemẽtes, euen as the Cherubins did ouerlooke all the propitiatorie, euen as ỹ Paschall Lambe was all eaten vp: so sayth Iames in his second chapt: He that offendeth in one of these, is giltie of all. So in the 20. of Deuteronomie, he is cursed that doth not all Gods commaundementes. Those kinges of Israell that tooke downe the Idoll of Baal and yet worshipped ỹ Calues of Ieroboam, are despised of God. Tertullian in a booke of the Trinitie sayth thus: You must not leane vnto one part, and leane from an other part. He shall not holde the perfecte truth who shutteth out any portion of the truth. Nazianzene to the Arrians sayth: *Aut totum honora aut totum abijce*. Either honour Christ wholy, or cast Christ wholy away. I can not abide halfe holinesse, I would haue thee wholy holy. Agayne, as we ought to runne to all Gods commaundementes, & embrace all the truth: so we ought to do it with all our body, with all our soule, and with our toung,

that we ought to beleue the truth, and to speake the truth. There be many Gospellers at these dayes that will be content to take that name, and as they say beleue so: but they will not make their talke of Christ, or of diuinitie, for that is no gentlemanly talke, no fellowlike talke, no courtlike talke. But ỹ truth is, the truth must be beleued, & the truth must be talked. If they be ashamed to talke of Christ before men, Christ will be ashamed to talke of them before his heauenly father. Tertullian in his booke of prescription against heretickes, saith thus: It is not expedient for him to leaue speaking of the truth that doth remember the latter day, where an open reason must be geuen of the truth. The Euaungelist doth say: Ye shall shew forth his death whilest he come. Euen to the cõming of Christ our talke ought to be of Christ, and of Christes death. Basil in a certaine Epistle doth say: They be traytors to the truth whosoeuer do not aunswere readily & truely of religion, and matters in diuinitie. Prosper Acquitanicus in his sentences sayth: He that seekes peace from God, let him be at peace

with

with him ſelfe, ſo that he haue not one thing vpon his toung, and an other in his hart. The truth is truly to be beleued, and truely to be ſpoken. Vigilius in the end of his ſecond booke, ſayth thus: *Nihil cordi prodeſt credere. &c:* It is to no purpoſe for a man to beleue with his hart to iuſtice, except confeſſion be made with his mouth to ſaluation. Thereupon Dauid ſayth: I haue not hidde thy iuſtice in my hart, thy truth and thy ſauing health haue I ſpoken.

Of the greuaunces that this Realme feeleth at this time, and is like yet more to feele, other men will alledge other cauſes: but if my life lay on it, I woulde anſwere that theſe two thinges haue bene the cauſes of this plague of peſtilence of this rebels ſworde, and what ſoeuer miſchiefe is els to come: The one cauſe, that men haue not gone intirely to all Gods cõmaundementes, but like mammerers, mongrels, and halters, taking, and forſaking at their owne choice, and by their owne mans iudgement: The other, that though they haue taken on them a profeſſion of the truth, and haue not denied any part of the Scripture, and haue bene well

inough content that Gods worde should runne, yet them selues are in Gods cause so faint and courageleſſe, that they will not open their lippes to speake for Christ. And because we haue halted with God, and delt losely with God, therefore God hath duely delt thus with vs. To vs God might cry: *Expectans expectaui*, or *Tollerans tollerauí*: I haue long looked for your amēding, and I haue long borne with your euill doing. But it is truely sayd of God, that as he hath leaden fete, so he hath iron handes. He commes slowly, but when he commes, he payeth home surely. For this vi. yeares now past, who hath led the life of delightes? What natiō vnder heauen hath bene happie but our Englishe nation. Our God loued vs, our God bare with vs, and our Gods face was vpon vs. But euen as the Troians, whē their Citie was flung flower flat to the ground, and leucled to the soyle, then they began to speake thus: *Troia fuit, Troia fuit*: There was a Troy, there was a Troy, or we had a Troy, we had a Troy. So we may say: *Facies Dei fuit*: We had Gods face: we had it. As much to say, as now we haue it not. But what is Gods face? That

That which is described in the xxvi. of Leuiticus. *Respiciam ad vos & fecundabo vos. &c.* I will turne my face to ye, and I will make ye fruitfull: I will geue ye raine in season, and peace in the earth. The sword shall not raine in the land, if ye will walke in my statutes and kepe my preceptes. Plentifulnesse and goodnesse, and all Gods benefites: that is Gods face. That face we haue nowe lost. And what haue we then found, or what shall we haue? If the face be gone, the backe muste come: we shall haue Gods backe. But what is Gods backe? Euen that which is written in Leuiticus: If ye turne your backes to me, I will turne my backe to you, and those that hate you shall ouerrule you. I will send the pestilence in the midst of you, and you shall be geuen ouer into your enemies handes. I will make your heauen iron, and your earth brasse. I will breake the staffe of your bread, & ye shall neuer be full. This is Gods backe. But what is Gods backe? That which may be sayd out of Iob: An houngry people shall eate your haruest, and one in armour shall drincke vp your

Gods backe.

Leuit. 26.

riches, God wil write bitternes againſt ye, and conſume you with the ſinnes of your youth. There ſhalbe a ſound of terror in your eares: fier ſhall dry vp your braunches, you ſhall conceue ſorrow, and bring forth iniquitie. Your wrinckels ſhall beare witnes of your miſery: your chappes ſhall be ſmitten. They ſhall ruſh vpon you like gyantes. Shame ſhall be powred out vpon ye, and reuiling mouthes open at you. Canker ſhalbe your father, and Conſumption ſhalbe your mother. Your light ſhalbe put out, and your flame ſhall not be bright. Hunger ſhall ſit vpon your ribbes, and deuoure your beauty, and conſume your armes. Your bread in your belly ſhall be turned into gaule, and your riches which you haue eaten vp, ſhall God put out of your paunches. You ſhall no more ſee riuers of flowing, nor brookes of hony. Ye ſhall ſmart, & yet be not conſumed, according to your many miſdeedes you ſhall be many wayes puniſhed: **this is Gods backe. But what is Gods backe? That which the prophet** Eſay **ſayth:** you ſhal be ſolde in your wickednes, and ye ſhalbe turned ouer in

your

your ſinnes, and your flood ſhalbe dri- *Iac. 3.*
ed vp &c: **that is Gods backe. But what is Gods backe? That which the prophet** Ieremy **ſayd in his fifth chapter:** In thee *Ierem. 5.*
will I bruſe the horſe, and the horſe-man, the wagon and the wagoner, the man, and the woman, the oldeman & and the childe, the young man, and the mayde, the huſbandman, and his yoke oxen, the captayne and the magiſtrate, one poſt ſhall meete an other and one meſſenger ſhall come after an other, to bring tydinges to the king of Babylon that his battell barres are broken, and that his chiefe cheuelers are ſore troubled: **This is Gods backe. But what is Gods backe? That which the prophet** Ezechiel **ſayd.** *Tertia pars tui morietur peſte.* One of thy three partes ſhall dye with the plague of peſtilence in the midſt of thee: an other part ſhall dye with the ſworde round about thee: the other part I will ſcatter into euery wynde: that is, I will deſtroy by euery eaſy occaſion. **Thys is Gods backe. But what is Gods backe. That which the prophet** Oſe **ſayd in his fifth chapter:** I wil be a mothe to Ephra-

im, and I will be a canker to the house of Iuda. **But what is Gods backe. That which was sayd in the first chapter of**
Iich. 1. Miche. I will lay downe Samaria like a heape of stones, I wil draw her stones downe into a dale, and I will make naked her foundation. **But what is Gods**
Sophoni. 1 **backe? That which the prophet** Sophoni **sayd in his first chapter to the tribe of** Iuda: I will make them smart that haue sinned from the Lord. Their bloud shalbe powred out like earth, and theyr bodyes like dust. **But what is Gods backe? That which the prophet** Zachary **sayd in the eleuenth chap:** *Assumam mihi duas virgas*: I will take to me two whippes, **that is,** many whippes. **But what is Gods backe? That which**
Nah. 3: **the prophet** Nahum **sayd in his** 3. **chap. to** Niniuy: *Vox flagelli et vox impetus rotæ:* The voyce of a whippe, and the voyce of a rumbling wheele, the praunsing of horses, the iumping of chariotes. The horsemen lifting vp both the the brandishing blade of the sworde, and the glistering speare, many men wounded, many corpses, and carcases without number. **But what is Gods**

backs

backe? That which the prophet Malechy *Malac. 3.*
sayd in hys third chapter: *Accedam ad vos in iudicio*: I wil come vnto you in iudgement, and I will be a swift witnesse agaynst al of you. But what is Gods backe? That which I will tell you. Our wickednesse shall eate vp this best religion, eate vp our best most deare, and naturall prince, eate vp all our good counsellors, all our wyse and faythfull preachers, and eate vp all that good is in this common wealth. This is Gods backe. This, this, good christians is Gods heauy backe. Heauy it is, God wott to those that shall fele it, and I dare not say to England that it will be any lighter, because England will be come no better. But when that heauinesse shall come vpon England, which hath come vpon other realmes, for the same causes that it may worthely come vpon England, let England then remember it was foretold her that God had a heauy backe. And let no man here present, or where so euer else, thinke that it was womanish or childish in hagar to weepe, *Quia vidit tergum Dei*. because she did see Gods backe: for if God do turne his backe so long vp-

on

on England as he hath turned his face vpon England.

Quis mirmidanũ dolapũue aut duri miles Vlixi
temperet a lachrimis?

What Pirmadon souldier is he, or what souldier of Dolap land, or which of flintie Vlisses souldiers that shall be able to forbeare wæping? Nay it will wring teares from the eyes of the most retchlest Atheistes, and obdurable Papistes in all this realme, be they neuer so forlorne and flintie. But these thinges be heauy things and matters of wæping: howbeit if men will reforme themselues to do better, I will speake more cheerie, and swæter. For if Adam will know the baseneſſe, & badneſſe of his metall, the misery that he hath in this base and badde fleshe, & that long he can not tarie in this base, bad, and miserable fleshe, if being thus heauie and ouerloden, he will resort vnto Christ the comforter, if as God hath permitted the vse of weapon, to man, so weapon may be worne, & vnsheathed to the strengthning of the realme, and warres may be fought, that Gods prayses may be quietly celebrated in great congregations, if Princes

In abridgement of the hole.

and

and Magistrates will weare their weapons to purpose, and draw them out for Gods sake, if the safetie of the people may be minded, and names of mildenesse and mercifulnesse not blind Princes eies, and withdraw them frō their duties, if Gods enemies, and lawlesse leude persons, may be punished, if Papistes, who be so, may truely be taken to be greatest traytors to God, and greatest to the Prince, and feele and be fed accordingly, if men will labour to lead such liues that they nede not to blushe, if those which haue loued euill will fall to some honestie, and blushe and be ashamed of that which is past, and likewise shame to do the like hereafter, if they will so runne to all Gods cōmaundementes, and so intirely, and without hypocrisie, with zeale and courage of spirite, professe God with all the functions of body and soule, as they ought to do: then no more of Gods backe, we may dry vp our teares, God him selfe most willingly will do away his own backe. Harken (O louing and loued Christian brethren) we shall escape Gods backe, Gods heauie backe, we shall see Gods face, Gods cherefull face: as the Prophet Dauid sayth: We shall see the

All these speeches are in the prophets.

[illegible] the braue beutie of our God. We shal see it, & clap our hãdes to haue seene it. We shall haue as much blessednesse in seing, & ioying in our noble Queene, as euer K. Salomons seruantes had, in seing the face of their soueraigne master. Gods word shall rũne, our sunne shal rise, & our sunne shall set no more, we shall wash our waies with butter & hony, and oyle wil gush out of our stony rockes. Our peace shall be like a floud, and the iustice of the land shall be like gulfes of the sea, the seede of our people shall be as the heares of their head, as the starres of the skie, as the sand of the shores, as the grasse of the ground, & our race shall neuer be raced out. Our soule shall be led into a faire greene field, and Christ our great shepeheard wil make vs draw neare to the waters of comfort, he will make vs lye down on the soft wholesome grasse, he will take vs and feede vs, and we shall be fedde full, euen in the fatte mountaines of Israell, he will kisse vs with a kisse of his owne mouth, his right hand will take holde on vs, and his left hand will vpholde vs, he will call vs his beloued, and let vs sleepe as long as we list, we shall sleepe in great

safetie,

safetie, for the Sunne
by the day time, nor ỳ
vs by the night time. W
we shall, though it be vpo
the Cockatrice, and we
trample on the Dragon, and the yo
Lion. God will so rauish vs in the sweet-
nesse of his ointmentes, that our dayes
shall be as the dayes of heauen. The wise-
dome of God will delight to play amõgest
the sonnes of men, the strength of God
will be the chariots and knightes of Israe-
ell. It is in vaine for man to be agaynst
vs, for he will be our Emanuell, that is,
God with vs: To whome the prince of
peace, the father of eternitie, the glo-
rious messenger of the great coun
cell, be all honour and domi-
nion both now and euer
more. Amen.

Robert Welham
Owe this Book. 1708.

y good,
/,
ious wood,
e do thou not ſtay,
are a ſway.

, and carking be mine hire,
comfort, and ſadneſſe my feaſt,
recompence from tunges of fire:
yne, and theſe thinges are the leaſt.
ou myne full fixed in my thought,
Chriſt, (O) world vile, vayne, & nought.

FINIS.

THE SVMME OF THE CHRISTIAN RELIGION;

CONTAYNING

THE CHIEFE POINTS

OF THE PERSWASION AND

PRACTISE OF A CHRISTIAN,

which are needfull to his

SALVATION.

Drawne orderly in a cleare methode,

and proposed in forme of QVESTION

and ANSWERE.

By IOHN SPRINT.

LONDON, 1613.

Printed by *W. Stansby* for *Walter Burre*, and are to